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M^r. BOLTONS
LAST AND LEARNED
WORKE

Printed in the year of the 1642
Foure last Things,
DEATH, IUDGEMENT,
HELL, and HEAVEN.

With his
ASSISE-SERMON,
and Notes on Iustice
Nicolls his Funerall.

*Together with the Life and Death
of the Authour.*

Published by E. B. And re-viewed, with
Marginall Notes, and an Alphabeticall
Table added thereunto.

*Hereunto is added the Sermon at M. Boltons
Funerall, by M. Nic. Estwick.*

The third Edition.

LONDON,
Printed by GEORGE MILLER,
dwelling in the Black-Friers. 1635.

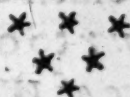


The Verses thus { Behold an Image onely : There is none
That BOLTONS ghost can paint : To heav'n it's gone.





TO
THE RIGHT
WORSHIPFULL,
FRANCIS NICOLLS Esquire,
one of His Majesties *Iustices of Peace*
and Quorum, for the County of
NORTHAMPTON.



SIR,



T was the desire of this Reverend
Author, when that * furious
messenger of Death first seized
upon his spirits, giving him no
more intermission, than what
would serve for some feeble pre-
parations against a *New Encoun-*
ter: that I would in case he died,
(which afterwards lamentably
fell out) frame an Epistle to this Worke which hee
had

* *A quartan*
Ague.

THE EPISTLE

* *Iustice Nicolls, as grave and learned a Judge as this Kingdome enjoyed in the age it held him.*

had then made ready for the Presse; and dedicate it (in his name) to your selfe, as a pledge of his avowed thankfulnesse for those many favours hee received from that religious and renowned * Iudge, his noble Patron: and from your selfe, his immediate heire and successor.

This request from him (that would deny me nothing) I knew not how to withstand, though I wrong'd my selfe in the acceptance; as to draw a *line* in that Worke, from which so rare a Worke-man had taken off his learned and eloquent pen. But yet a necessity lay upon me; for he desired in his sicknesse, that by this Dedication it might appeare to the world how much he honoured your selfe and family, which first preferred him.

1 Sam. 2. 30.

* *Qui pecunia & largitionibus honores, sacerdotia & magistratus ambiunt, his poena deportationis est praestituta. Lex Iul. de ambitu.*
Iustice of Peace, Iustice of Oyer and Terminer, Knight of the Shire, High Sheriffe of the County.

* *Honor fugientem sequitur, sequentem fugit.*

It was no small joy to his heart to see that speech of God himselfe fulfilled upon your *House*, *Those that honour mee I will honour.* It is fit the world should know (that it may blush and mend) to what eminency of place the meere merits of *Iustice Nicolls* in that short race of his life rais'd him unto. Called he was by the Writ of *Queene ELIZABETH* to be *Serjeant at Law*: He was by *King JAMES* made *Serjeant at Law* to *Prince HENRY* His eldest Sonne: *Iudge* of the Common Pleas, and *Chancellour* to our (now) gracious Sovereigne, when he was *Prince of Wales*. But that which truly ennobles his memory, and makes me call to minde what our *Fleta* reporteth was the honour of Iudges about *King EDWARD* the first's dayes: He had and held all these places *Nec prece, nec * precio, nec pramio.* I am not afraid to english it, for I well know the truth of it: *He neither begged them, nor bought them, nor gave so much as a New-yeares-gift for them.*

The like I can truly speake of your selfe; Those dignities which have beene cast upon you in your owne Countrey (since he was taken to glory) which are neither few nor meane: they came to you; you sued not for them; * you sought them not: Nay, you degraded your selfe.

DEDICATORIE.

selfe of one of them (a thing not usuall) by making earnest suite to be out of the Commission of *Oyer and Terminer*, after you had a while indur'd it.

From hence (as I have good ground to conceive) would this worthy Authour have mounted you up on Eagles wings to the Throne of the Highest, who hath done these and greater things for you, and have prest upon you large and high performances. If ever there were a time for *Righteous Men* that are in authority to shew themselves, the time is now come. Meane Christians, their very persons and actions are by the abounding of sinne become a very *Parable of Reproach*; *A company of Block-heads*, as a melancholy Divine calls them. If those therefore that are in place should now be silent, it is pitie but their breaths should be stopt for ever. I have observed it long, and not without wonder, (looking upon former times) that in these dayes such a spirit of feare and faintnesse hath possessed the hearts of holy men, that they dare not be couragious in the cause of God. It is no strange thing for a man to bee fearefull in the *Darke*: But when such a light shines upon us from heaven, as that our eyes are even dazelled in the beholding of it; now to be timerous, now to bee faint-hearted in a good cause for feare of men, or any such ignoble respect; is *monstrous cowardize*. What is there in the face of man, made of the same mould, tossed to and fro with the same vanity, resolvable into the same Clay: that we should feare it? What is outward preferment, to the losse, or certaine hazard of a good conscience? For, they are rarely kept together: what are mockings, revilings, reproaches, imprisonment, &c. to godly men? but deeper impressions of stricter holinesse, and the very *marks of the Lord Iesus*.

The name of *Christian* is a name both of *Honour and Valour*, and begets better spirits than either *Romane* or *Grecian*; let *Machiavell* and other *Atheists* say what they will: which of their stories ever made mention of

Isay 40.3.

Degeneres animos timor arguit.

Psal. 146.3,4.

Nec Christiani ultra durare aut esse possumus, si ad hoc ventum est, ut perditorum minas atq; insidias periculumus. Cyp. Lib. 1. Epist. 3. ad Corn.

Oportuit in divinis castris milites Christi ut non minime terreamur, nec cruciatus & tormenta devincant.

Cyp. lib. 2. Cap. 6.

so valiant an army, as that *Noble Army* of Martyrs, mentioned in the 11. Chapter to the *Hebrewes*? How can they want spirit that derive their courage from no lesse Author than the Lion of the Tribe of Iuda. Nay, it were no hard matter to prove, (might I recede from an Epistle, to pursue a Common place) That no man can be truly valorous; but he that is truly religious.

As this courage ought to be in all that feare God: so specially in those that are Magistrates, and sit in the seats of *Iustice*, the very Tribunals of God himselfe: For them to be dastardly and fearefull, is to shame their Master. Give me therefore leave, by some warrant from the Authour, in your Person (whom I cannot but commend in this particular) to presse this vertue upon all that beare rule in their Countrey. It is part of the *Essence* of a *Iustice of Peace*, to be a man of Courage. The counsell of *Iethro* to *Moses*, was, to make onely such to bee Magistrates, as were *men of *courage, fearing God, &c.* Wherein the Spirit of God preferres the daughter before the mother, and *Fortitude* before the *Feare of GOD*, of which it is the effect, because it is more conspicuous in the eyes of men: For the feare of God is a thing hidden in the heart, but that which drawes it forth and makes it illustrious, is that valour and high resolution of spirit by which it worketh. Almighty God makes this good by an example of his owne choice. For when hee had appointed *Ioshua* to succeed *Moses*, and had mightily supported his mind with arguments of his owne assistance and presence with him, he requires nothing else of him, but to be *strong and of a good courage*, with many iterations of the same thing in such phrases as these, *Bee strong and of a good courage*, be very courageous, be not afraid, be not dismayd: And, as if there were no other vertue desirable in a Magistrate, the people (in accepting him for their Captaine) require of him no other condition but this, *Onely be strong, and of a good courage.* And the Law of this Land, which in this, as in most other things,

Exod. 18.

*Or, able men,
in the last tran-
slation.

*Iosh. 1. 6, 7,

9, 18.

D E D I C A T O R I E.

things, is parallell with the Law of God, (as I could shew) would onely have those *Iustices of Peace*, which are the most *valiant men* of the County.

* Stat. 34. E. 3.
Cap. 1. in the
old Stat. at
large.

I speake not this to exclude all those requisites of wisdom that ought to be in the holiest and most valiant men. I may say in these times as the Apostle said of another vertue, *There is great need of wisdom*. The children of God ever have beene, still are, and ever may be the wisest men upon earth. Let an unwise world thinke what it list. I meane not that wisdom (falsly so called) whereby a generation of men to save their skinnies, handle a good cause like a Venice-glasse, loath they are to doe any thing that may offend great persons with whom they would comply: or expose themselves to any danger or losse. (The very wisdom which caused *Francis Spira* to despaire.) This is rather cunning or craft: or, to linke them together in the language of the Apostle, *A cunning craftinesse*, it is not wisdom. True wisdom in the morall Schooles of Philosophy, and in the purer Schooles of Divinity, is that Queene of virtues, which, like the soule in the body, giveth life and *information* to all the rest, commands all the affections, regulates all the actions of mans life, and adds an active quickning power, to every virtue, to every faculty in man, directing them to a blessed issue. So that a wise man is a *valiant man*, a *just man*, a *temperate man*, an *humble man*, &c. But he that is addicted to any vice, a servant to any lust; proud, angry, ambitious, fearefull, covetous, &c. is in all sound Morality and Divinity a very foole: *Solus vir bonus* (saith that great *Philosopher*) *revera est prudens*, Onely a good man is a wise man. And King *Salomon* makes this Philosophy good Divinity, Pro. 24. Vers. 4. *Wisdom is too high for a foole*: by whom throughout the *Proverbes* hee meane a wicked man. There is a connexion in the virtues, the way to be wise, is to be good, and the way to be courageous, is to be wise. A wise man is strong, and a man of knowledge (saith *Salomon*)

Heb. 10. 36.

* Eph. 4. 14.

* Anima est tota in toto, & tota in qualibet parte.

* Aristotle
6 Ethic.
Et solus prudens revera est vir bonus: contra, stolidi & imprudentes sunt mali.

Reck. Syst. Ethic. Lib. 1. Cap. 3 p. 148.
Pro. 24. 5.

THE EPISTLE

Pro. 18. 1.

man) increaseth strength. From all which it is easie to conclude, and hard to be gain-said, that a cowardly person, let him swell never so big, let him carrie his crest never so high, is neither wise nor good. *The wicked flee when no man pursueth, but the righteous are bold as a Lyon.*

In vita Lutheri

Psal. 118. 6.

Judg. 8. 21.

The kindly venting of those two affections of *Anger* and *Love* hath made mee long in this argument, and must now be my excuse. That of *anger*, at the present degeneration of mens mindes from that noblenesse of spirit that was wont to be in the servants of **G O D**: the other of *love* to you, in encouraging you to as high resolutions as ever; though he be *taken away* that was to you as *Moses* to *Ioshuah*, your *tutour* in your youth, your singular *instructor* by his powerfull Ministry in your *after-yeares*: and ever your *friend* till hee went hence, and was seene no more. Amongst those many speeches of his, which in his ordinary conference passed from him by *weight*, and not by *number*; I will resume *one* in your hearing most fitting my purpose: *Innocency and independency* (said he) *make the bravest spirits.* And it cannot be otherwise: for, that mans heart which is upright with **G O D**, and depends upon him *alone*, is of invincible courage, and becomes like the spirit of *Martin Luther*, who, when newes was brought to him that both the Emperour and the Pope threatned his ruine, answered thus in short, but very stoutly, *Contemptus est à me Romanus furor & fervor, I scorn the worst the Pope can doe: like that of David, The L O R D is on my side, I will not feare what man can doe unto me.*

What you heard him speake, you saw him practice. For, I may say of him as was said of *Gideon*, *Such as the man is, so is his strength*: he was one of a thousand for piety and courage, which were so excellently mixed with *wisedome*, that they who imagined mischief against his Ministry (for, no other occasion could they ever

DEDICATORIE.

ever finde against him than touching the law of his **G O D**) were never able by all their plotting to Dan.6.5.
doe him any more hurt, than onely to shew their
* *teeth.*

* Psal. 37. 12.

And although he be now gathered to his Fathers,
yet he still speakes to you in this excellent *Treatise*, of
which he died in travell; encouraging you thereby still
to doe worthily in *Ephratah*, and to hold on in those good
wayes of piety which you have ever loved. The very
Heathens could say that a *good man was a publike good*:
but a good Magistrate is much more; for, hee hath a
price in his hand to doe good, and is armed with power
and authority to bring it to passe. These times have
need of such: up therefore and bee doing: put on
righteousnesse, and let it clothe you, and let *Iustice*
bee to you as a robe and a diademe; to breake the
jawes of the wicked, and to plucke the prey out of
their teeth. And although these kinde of men will for
this very thing pursue you with envy, hatred, re-
proaches, &c. You need not care; for, their teeth are
broken, and they cannot hurt you. *Envy* doth ever
attend *goodnesse*; though not as a companion, yet as a
thing which doggs it at the heeles. I considered (saith
Salomon) every right worke, that for this a man is en-
vyed of his neighbour. This is your comfort (and it is a
great one) ^a **G O D** and the ^b *King* shall honour you
for well-doing: Hee that loveth purenesse of heart,
(though for this hee bee scoffed and jeer'd at in the world)
yet (saith *Salomon*) for the grace of his lips the *King* shall
be his ^c friend.

Ruth 4. 11.

χαριστος ἀνὴρ ἐστὶ
καὶ οὐκ ἀγαθός.

Iob 29. 14, &c.

Regium est
cū bene fece-
ris malè audi-
re. Sen.

Eccl. 4. 4.

^a Psalme 91.
14, 15, &c. I
will set him on
high, because he
hath knowne
my name, &c.
I will deliver
him and honour
him, &c.

^b Prov. 22. 11.

^c I hold a good *Iustice of Peace* in his Country to doe mee as good service, as hee that
waits upon mee in My *Privy Chamber*, and as ready will I be to reward him: For,
I account him as capable of any honour, office or preferment about My Person, as well
as any Courtier that is neare about mee. King **I A M E S**'s Speech in *Starre Cham-*
ber, June 20. 1616.

THE EPISTLE, &c.

I will hinder you no longer from reading this excellent *Treatise* which properly belongs to you, being the ground-
worke of two Sermons preached before you; the one at
the Funeralls of that worthy Iudge your unkle, my most
deare father in law, (whom I honour in the dust) the o-
ther in the time of your Shirevalty: I will therefore end
all in the prayer of this Authour, and the last words that
ever he spake to you in this world; *The blessings of
Abraham, Isaac, and Iacob be upon the heads of you, your
wife and children for ever.*

Middle-Temple,
May, 1632.

Your loving brother,

and very friend,

EDVVARD BAGSHAVVE



TO THE READER.



*B*ehold here a Post-humus: a Child brought into the world after the Own-Father was taken out of the world. A Foster-Father is there-upon required for it: but certainly, more for custome, than need. Such was the Own-Father, as it is commendation enough for the Child to say, This is the child of such a Father. And such is the Child, as for its owne sake it will find good entertainment, though the Father of it were unknowne.

A distinct narration of the life and death of the Author you have truly and punctually. (as becommeth such a narration) premised.

All his Workes doe shew that he was full in what he undertooke: so full, as he leaves scarce any thing (if any thing at all) for another Author to add, more than he hath done, to what he hath done.

He had a very searching and diving gift: whereby hee was able to anatomize and lay open the severall parts and nerves of the points which he handled, and to set out pertinent signes, rules, meanes, and motives thereabout.

His expression of his mind by fit words and phrases
was

TO THE READER.

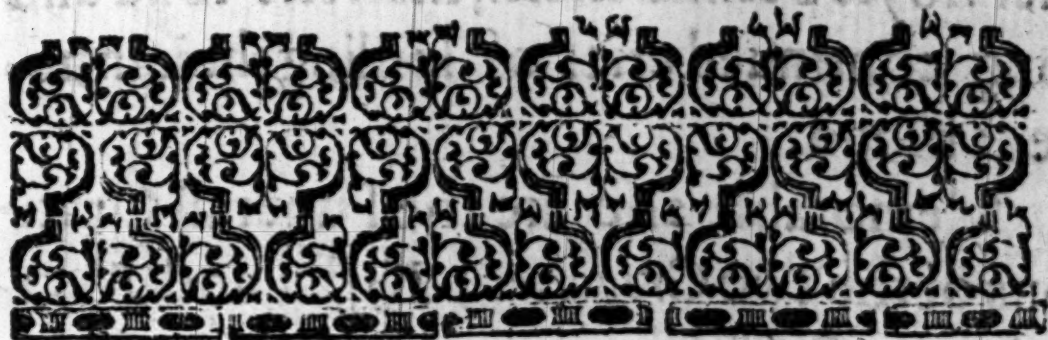
was answerable to his invention. Both very copious, full of variety.

Take for instance this ensuing Treatise: the maine scope whereof is to furnish a Christian against the evill day.

Therein you may observe, how, on the one side he discovers the false means which most use; and how, on the other side he revealeth the true meanes that are of singular use to the end intended: yea, and how he inforceth the same with reason upon reason, the better to demonstrate the equity of the point: how also he inferres all sorts of Uses thereupon, as, Reprehension, Exhortation, Direction, and Consolation; and finally, how he takes occasion from thence of an exceeding large discourse upon the foure last things, which (to use his owne words) have been ever holden very materiall and of speciall moment to make us (by Gods blessing) more humble, un-worldly, provident and prepared for the evill day. Those foure Heads are, **DEATH, IUDGEMENT, HELL, HEAVEN.**

To add more to what he hath set out thereabouts, were to powre water into the sea. First read, then judge: and the **LORD** add his blessing.

W. G.



I
THE
LIFE AND DEATH
OF M^r. BOLTON.



That one age may tell another, that the memorial of the just shall be ever blessed, when the persons and names of those that are otherwise minded shall rot and vanish away: It hath been the pious custome of ancient and later times, to commend to posterity the eminent graces of the Saints departed. Famous are those Panegyricke Orations made at the Tombes of the Martyrs in the Primitive times; when as their persecuting Emperours, priding themselves in their lamentable deaths, have left no other

ther noyse behind them, than the loud and long continued cries of spilling their innocent blood.

Memorable also are the Funerall Orations of the two *Gregories*, *Nyssen* and *Nazianzen* on *Basil* the great: And in later times, to give a few instances, (for the number in this kinde is infinite) *Melancthon* and *Camerarius* wrote the life of *Martin Luther*; *Iunius* the life of *Vrsine*; *Beza* the life of *Calvin*; *Antonius Faius* the life of *Beza*; *Iofias Simler* the life of *Peter Martyr*; and *D. Humphrey* the life of our most renowned *Iewell*.

This manner of honouring the Saints is warranted by Gods owne example; who (for ought is revealed to us) took order for *Moses* buriall, digged his grave, covered him with molds, and made for him that excellent Funerall Sermon expressed in the first Chapter of *Ioshuah*. And that all-wise God who sweetly disposeth all things, thinkes it needfull thus to grace his owne people, that hee may hereby uphold their spirits amid those many pressures, scornes, reproaches, cruell mockings, and innumerable
other

other miseries which they indure of the world, meerly for his service; bee they otherwise never so wise, just, meeke, peaceable, and unrebukeable amongst men: Witnesseth those many terrible persecutions (mentioned in Ecclesiasticall Stories) against the Christians, though harmlesse and innocent, though they prayed for their Emperours, and GOD did miracles in their armies by their prayers; yet for this onely cause, that they honoured CHRIST, and called themselves Christians, (so odious was that precious name unto their adversaries) they were put to the extremest tortures that the utmost inventions of cruelty and rage could devise against them, as *Iustin Martyr* and *Tertullian* in their learned and eloquent Apologies for them doe amply demonstrate: this caused *Adrian* the Emperour to ordaine, that thenceforth none of them should bee approached barely for that name, unlesse they transgressed the Lawes.

According to these examples, and for the very same causes, I have adventured to publish to the world, the life and death of this

Euseb. Hist. Lib.
4 & 5.

Euseb. Lib. 4.
Cap. 9.

this man of GOD, the Authour of this Worke, now a Saint in heaven. I confesse his worth and parts deserved rather an advancement by some such eloquent Orators as I mentioned before, than a depression by my pen; but yet a pearle may bee shewed forth as well by a weake hand, as by the arm of a gyant; I shall do no more: And let his owne worth and workes praise him in the gates. I knew him from the beginning of my youth, being my first Tutour in the Vniversitie of *Oxford*, and my selfe one of his first Schollers, and from that time to the day of his death, being above seven and twenty yeares, none knew him better, or loved him more; our familiarity was such, that (alluding to that betweene *Paul* and *Timothy*) I may say, I knew his doctrine, manner of life, faith, charity, patience; and now will onely relate what I have heard and seen, wherein I will not exceed the bounds of modesty or truth.

2 Tim. 1. 4.

4.
his birth.

To begin with his birth; I observe that throughout the sacred Bible, and writings on the persons of holy men, their places of birth

birth are ever remembred; GOD loves the very ground his servants tread on: The LORD shall count (sayes David) when hee numbreth up the people, that this man was borne there; whereas of other men, there shall bee no remembrance of them, they shall have none to lament or bury them, but shall be cast forth as dung on the face of the earth: so that I may say of them, as was said of Pope Boniface the eight, famous for nothing but his wickednesse; *intravit vulpes, regnavit leo, exivit canis*; the Prophet David renders it thus in plaine English, They spend their daies in mirth, and suddenly goe downe into hell.

Psal. 87. 6.

Hee was borne at Blackborne a towne of good note in * Lancashire on Whitsunday, Anno Dom. 1572. His parents being not of any great meanes, yet finding in him a great towardlinesse for learning, destinated him to bee a scholler, and strugled with their estate to furnish him with necessaries in that kind, apprehending the advantage of a singular * School-master that was then in the towne. He plied his booke so well, that in short

5.
Cam. Brit.
Pag. 752.
* A Country
fruitfull of
good wits, wit-
nesse those two
great lights of
learning, the
uncle and ne-
phew, Deane
Nowell, and
D Whitaker.
* M. Yates.

ἰσχυρὸς
μνήμων
φιλομαθὴς
φιλοπονη-
τικὸς

short time hee became the best scholler in the schoole: And no marvell; for, hee had those sixe properties of a scholler noted by *Isocrates* and others, which, concurring in one, thrust up learning to a very high elevation.

1. He was (*ἰσχυρὸς*) of excellent parts and abilities of mind, and of a sound constitution of body.

2. He was (*μνήμων*) of a very strong memory; I meane such a memory as was notably actuated by his ready and quicke understanding. For, (as Philosophers observe) that memory which tends to admiration, being of a quite differing temperature from the understanding, inclines rather to folly, and becomes the ground of that Proverbe, *The greatest Clerkes are not alwaies the wisest men.*

Optimus in
discendo pa-
tronus incre-
dulus. *Quint.*
Lib. 12.
Luk. 2. 46.

3. He was (*Ζητητικὸς*) a moover of doubts and questions; This was ever an evident signe of learning; by this our blessed Saviour approoved His learning amongst the Doctors, in hearing them and asking them questions: So did the *Queene of Sheba* to
King

King Salomon. A dunce seldome makes doubts; but (as *Salomon* saith of a foole) alwaies boasteth and is confident.

4. He was (φιλομαθής) a special lover of learning; it was alwayes his delight to exercise himselfe in studies, and would not endure any aversions from them, as shall bee hereafter shewed.

5. He was (φιλόπονος) a very laborious painful student, as shall be more largely shewed, for it is worthy imitation.

6. He was (φιλήκοος) a great listner after the sayings and speeches of others, and hath been often observed to be only a hearer, and to sit silent himselfe, unlesse he was urged with some importunity; and the things he heard, he suffered them not to be lost (if they were of worth) but alwayes put them downe in a booke which hee particularly kept for that purpose.

He continued long at Schoole, and came not to the Vniversity till about the twentieth yeare of his age. He was placed at Oxford in *Lincolne Colledge* under the tuition of M. *Randall*, a man of no great note then, but

6.

*His studies in
Lincolne Col-
ledge.*

afterward became a learned Divine and godly Preacher at *London*. In that Colledge hee fell close to the studies of Logicke and Philosophie, and by reason of that groundwork of learning he got at schoole, and maturity of yeares, hee quickly got the start of those of his owne time, and grew into fame in that House. In the midst of these his studies his Father died, and then his meanes failed, for all his Fathers lands fell to his elder brother now living: but this crosse by *Gods* providence prooved a great advantage to him for his growth in learning, though it put him to monstrous paines of body and mind: for now wanting meanes to buy him bookes, he borrowed of his Tutor and others the best writers on Naturall and Morall Philosophie, and the Politickes, and read them all over; and abridged them all in his note-bookes, which are now to be seen, and then returned the bookes to their owners. Nay such a desire hee had to attaine a perfection in the things he studied, that though hee was very well skilled in the *Greek* tongue, yet that he might attaine an exactnesse

exactnesse in it, he did with intolerable pains write out with his owne hand all *Homer*, (or *Hesiod* I am sure) for I have seene it (though long since) in a faire Greeke character; for he wrote that language better than hee did either English or Latine; and asking him the reason of his paines, he told me, it was onely that he might accent perfectly. This brought him to such a readinesse, that hee could with as much facility *course* in the publike Schooles (for he was a famous disputant) in the Greeke tongue, as in the Latine or English: and in them all, he wrote and spake *Stilo imperatorio*, as *Lipsius* calls it, viz. a high and lofty stile, which was so familiar to him, as that hee could not avoid it in ordinary conference.

From *Lincolne Colledge* he remooved to *Brasen-nose*: For, by the Founders of that House most of the Fellowships therein were ordained for *Lancashire* and *Cheshire* men, but comming to that Colledge, having but few friends, hee stayed long without a Fellowship; about which time (that I may not bury in silence the charitable acts of such men

7.
In *brasen-nose*
Colledge.

*A man of singular eminency
for learning &
piety.*

whom their learning and piety have made eminent) it pleased M. D. *Bret*, knowing his deserts, and perceiving him to languish for want of meanes, most bountifully to contribute for his reliefe, and by his and others bounty, with some small stipends he had for his Lectures in that House, hee was upheld untill he had got a Fellowship, which fell out about the thirtieth yeare of his age, at which time hee commenced Master of Arts; and then by the Exercises he performed in the House and abroad, being Regent Master he grew into fame, and was still successively chosen to be Reader of the Lectures of Logicke, and Morall, and Naturall Philosophy, (as by the Statutes of the House they were appointed to be read) which hee performed so strictly, and with such exactnesse, as that he got credit and applause with the best, but some envy with his successours, that by his example were now provoked to a more frequent and painfull reading of them, which were seldome and sleightly performed before. And such was his esteeme in the Vniversitie for his publike disputations,

putations, which he ever performed with such readinesse and acutenesse of speech and wit, and such profoundnesse of learning, that when he was a Master of Arts but of small standing, he was chosen by the now Lord Arch-Bishop of Canterburie, Vice-Chancellor at King JAMES His first comming to that Vniversity, to be one of the disputants before the King, and to reade in Naturall Philosophy in the publike Schooles. Besides his knowledge in Logick and Philosophy, wherein he excelled, he was also well studied in the Metaphysicks and Mathematicks, and in all Schoole-Divinity, especially in *Thomas Aquinas*, which hee had read over once or twice, and had exactly noted him throughout, as may appeare in his notes.

But all this while (or for the most part) though he was * very learned, yet he was not good, he was a very meane scholler in the school of *Christ*, he drew no religious breath from the soyle he came, & his master like an ill seedsmā sowed the tares of Popery in most of his schollers: this manner of education made him more apt to tread in any path

D^r. GEORGE
ABBOT.

8.
* I may truly
say of him, as
Tertullian of
Hærenus, *Tha*
bee was curio-
sissimus omni-
um doctrina-
rum explora-
tor.

than that which was holy; he loved Stage-
 playes, cards and dice, he was a horrible swearer
 and Sabbath-breaker, and boone-companion, and
 was ever glad (as I have heard him say) of
 Christmas-holy-dayes, and marvellous me-
 lancholie when they were ended, he loved
 not goodnesse nor good men, and of all
 sorts of people, could not abide their com-
 pany that were of a strict and holy conversa-
 tion, such he would fetch within the com-
 passe of Puritans, thinking that by that law-
 lesse name hee had deprived them *ipso facto*
 both of learning and good religion. Such
 a generall scorne hath this degenerate age
 put upon the wayes of God, that the name
 of Puritan, which is truly and properly the
 name of the 'proud heresie of * Novatus, or
 els of the 'vile sect of the Anabaptists, is for
 want of seeking redresse by our Ecclesiasticall
 Lawes, become the honourable nickname of
 the best and holiest men. This wretched
 humour M. Bolton further discovered at
 Cambridge; for being there at a Commence-
 ment, and meerey carried with the fame of
 M. Perkins, went to heare him preach, whose
 plaine

* Ench. Hist. l.

6. Cap. 42. &

lib. 7. cap. 7.

* Novatus om-

nius molli re-

rum novarum

semper cupidus:

avaritie inex-

plebilis, rapaci-

tate furibundus

errogantis &

supore superbi

tumoris infla-

rus, &c. Fax

& ignis ad con-

flanda seditio-

nis incendia,

turbo & tempe-

stas ad fidei fa-

cienda naufra-

gia. Tranquilli-

tatis adversari-

us, Pacis inimi-

cus. Cyprian.

Lib. 2. Epist. 8.

& Preface of K.

JAMES to his

ΒΑΣΙΛΙΚΟΝ

ΛΟΓΟΝ

plaine, but very found and substantiall preaching meeting at once in him with a curious palate and unsanctified heart; quite turned his stomacke against that good man, that he thought him (to speake in his owne phrase) *a barren empty fellow, and a passing meane scholler*. I have heard many of late (much of M. Boltons temper in goodnesse at that time, but inferiour in learning) speak the like of M. Perkins; but the eminent learning of that man (famous abroad as well as at home) is so farre above their reach; that to traduce his worth, is to question their owne. And that late learned a Bishop of Salisbury in the defence of his Booke against the cavils of D. Bishop, hath in many places amply commended his learning. So that the precious name of M. Perkins shall like an oyntment powred forth, fill all the quarters of this land with a fresh and fragrant sweetnesse, when nothing shall survive of his *Detractors*, but their unsavoury and unlearned spight against so holy a man. And M. Bolton himselfe when God changed his heart (which I will next write

• Willielmus Perkinus doctissimus Theologus. Keck. Syft. Pol. lib. 1. pag. 208.

• Dr. Abbot in his reply to Bishop.

* He was but little above 40 years old when he died.

9.

His conversion.

* He was for his eloquence called *Golden-mouth'd Anderson* when hee was but a Scholler.

of) he changed his opinion of *M. Perkins*, and thought him as learned and godly a Divine as our Church hath for many yeares enjoyed in so * young a man: But I proceed.

When he was of *Brasen-nose Colledge*, he had familiar acquaintance with one *M Anderson* his country-man, and sometime his schoole-fellow, a very good scholler, but a strong Papist, and now a Popish Priest, and one of the * learnedest amongst them. This man well knowing the good parts that were in *M. Bolton*, and perceiving that he was in some outward wants, tooke this advantage, and used many arguments to perswade him to be reconciled to the Church of *Rome*, and to go over with him to the English Seminary, telling him he should be furnished with all necessaries, and should have gold enough (one of the best arguments to allure an unstable mind to Popery) *M. Bolton* being at that time poore in minde and Purse, accepted of the motion, and a day, and place was appointed in *Lancashire*, where they should meet, and from thence take shipping

ping and be gone. M. Bolton met at the day and place, but M. Anderson came not, and so hee escaped that snare, and soone after returned to *Brasen-nose*, where falling into the acquaintance of one M. Peacocke Fellow of that House, a learned and godly man, it pleased GOD by his acquaintance to frame upon his soule that admirable workmanship of his repentance and conversion to eternall life, but by such a way of working as the LORD seldome useth but upon such strong vessels which in his singular wisdom hee intendeth afterward for strong encounters, and rare imployments. The first newes he heard of GOD, was not by any soft and still voice, but in terrible tempests and thunder, the LORD running upon him as a gyant, taking him by the necke and shaking him to peeces, as he did *Job*; beating him to the very ground, as hee did *Paul*, by laying before him the ugly visage of his finnes, which lay so heavy upon him, as he roared for grieve of heart, and so affrighted him, as (I have heard him say) hee rose out of his bed in the night for
very

Iob 16. 12, 13, 14.

* In his Epistle
to Melancthon

very anguish of spirit. And to augment his spirituall miserie, hee was exercised with fowle temptations, *horribilia de Deo, terribilia de fide*, which Luther called *Colaphum Satanae*; for as he was parallell with Luther in many things, as I shall shew anon: so was hee in these spirituall temptations which were so vehement upon Luther, that the very venom of them dranke up his spirits, and his body seemed dead, * *Vt nec calor, nec sanguis, nec sensus, nec vox superesset*, that neither speech, sense, bloud or heat appeared in him, (as *Iustas Jonas* that was by and saw it, reporteth of him:) but this sharpe fit of *Luther's* lasted but for one day, but *M. Boltons* continued for many moneths, but yet God gave him at length a blessed issue, and these grievous pangs in his spirituall birth produced two admirable effects in him (as well as in *Luther*) which many times ensue upon such hard labour; an invincible courage and resolution for the cause of God, in the which he feared no colours, nor the face or force of any; secondly, a singular dexterity in comforting afflicted and wounded spirits, as
shall

shall be likewise further shewed.

Upon this, hee resolved to enter into the Ministry, and about the thirty fift yeare of his age was ordained Minister, after which, he wholly applied himselfe to the worke of the Ministry, and improoved all his learning and time to that excellent end: A little while after he was in the Ministry, he was by meanes made knowne to M. Justice Nicolls, at that time Serjeant at Law, who observing the comelinesse of his person, and the stufte that was in him, had it alwayes in his thoughts to advance him: and about the thirty seventh yeare of M. Boltons age, the Parsonage of Broughton in Northampton-shire falling void, hee did by my hand send for him from the *University* to his chamber at *Serjeants Inne*, and presented him to that living; at which time D. King late *Bishop of London* being then by accident at the Iudges chamber, thanked him for M. Bolton, but told him withall, that hee had deprived the *University* of a singular Ornament: Then did hee put out his first Booke, containing *A discourse of true happinesse*, which hee dedicated

10.

His entry into
the Ministry.

dedicated to *Serjeant Nicolls* his Patron, which for the godlinesse of the matter, and eloquence of the stile therein contained, was universally bought up, and divers have confessed, that at first bought it out of curiosity, for some sweet relish in the Phrase, they took CHRIST to boot, and thereby took the first beginning of their heavenly tast.

11.

About the fortieth yeare of his age, for the better settling of himselfe in house keeping upon his Parsonage, he resolved upon marriage, and tooke to wife *M Anne Boyse*, a Gentlewoman of an ancient house and worshipfull family in *Kent*, to whose care he committed the ordering of his outward estate, hee himselfe onely minding the studies and weighty affaires of his heavenly calling, in the which for the space of twenty yeares and more, hee was so diligent and laborious, that twice every Lords Day hee preached, and Catechised in the Afternoone, in which Catechisme he expounded the Creed and ten Commandements in a very exact manner; And upon every Holyday, and on every Friday before the Sacrament

ment hee expounded some Chapter, by which means he went over the greater portion of the Historicall part of the Old and New Testament. And in them all, as was well observed by a learned and grave * Divine that preached at his Funerall, he prepared nothing for his people but what might have served a very learned Auditory, and in all his preachings, he still aimed next to the glory of God at the conversion of soules, the very crowne and glory of a good Minister at the appearing of that great day: and herein God wonderfully honoured his Ministry in making him an aged Father in CHRIST, and to beget many sonnes and daughters unto righteousness; for I may truly say, many hundreds were either absolutely converted, or mightily confirmed, or singularly comforted in their grievous agonies by his Ministry: for he had such an art in this kind of relieving afflicted consciences, which hee acquired, partly by great paines and industry in searching into that skill, but chiefly by that manifold experience hee had in himself and others, that he was sought to farre

* M. Estwick
his Sermon at
his funerall.

farre and neare, and divers from beyond the seas desired his resolution in divers cases of Conscience, which was the onely cause that made him put forth that last learned and godly Treatise of his, which hee stiled; *Instructions for a right comforting afflicted consciences.*

12.

And though in his manner of preaching he was a *Sonne of thunder*, yet unto bruised reeds and those that mourned in spirit, hee was as sweet a sonne of Consolation as ever I heard, and with a very tender and pitifull heart powred the oyle of mercy into their bleeding wounds. He (as was said of *Luther*) was a mighty opposite to the Divels kingdome, and had a singular skill to discerne his sleights and that cunning craftinesse whereby hee lies in wait to deceive. He ever thought that there was no such way to cast downe the strong holds of Sathan, and to batter his kingdome, than (after the steps of *John the Baptist*) to lay the axe close to the root of sinne, and to set it on with such power, as that the Divell and all his agents were not able to resist it. By this means
he

he got ground of Satan and wasted his kingdome, and *there were daily added to his Ministry such whose hearts were softened thereby.* And in all his Sermons, hee ever used to discover the filthinesse of sin, and to presse very powerfully upon the conscience the duties of Sanctification, in expression whereof three things were remarkable in him.

1. Such courage and resolution of spirit as is scarcely to be found in any. I am perswaded that in the cause of GOD hee could have beene contented with *Martin Luther, totius mundi odium & impetum sustinere;* to have undergone the hatred and violence of the whole world, whereby hee gave such vigour unto the truth he delivered, that it pierced betweene the very joynts and the marrow.

2. Impartiality; he would spare none in their sinnes either great or small, he knew he was to deliver his Masters will, with whom was no respect of persons.

3. His wisdom; as he was of high courage, so was it excellently tempered with wisdom, descried in these foure things. 1. In

all

all his denunciations against sinne, he never personated any man whereby to put him to shame, unlesse his own inward guiltines caused him to apply it to himself. 2. He would never presse upon the conscience the guiltinesse of sinne, or other strict point, but hee would fortifie it by Scripture, by the ancient Fathers, (in which hee was ripe and ready) and the concurrence of the best Orthodox Writers, to stop the mouth of all slanderers that should accuse his doctrine, either of novelty, or of too much precisenesse. 3. When hee had search'd the conscience to the very quicke (as hee would doe) hee ever offered CHRIST in all his beauty and sweetnesse, and powred it forth upon the conscience with such a torrent of Eloquence as would have melted the hearts of any, but those which obstinately refused the voice of that powerfull charmer. 4 He would alwaies protest unto his people, that it was a trouble & grief to him to preach against their sins, he delighted not to vex any of their consciences, he should be glad the case was so with them, that hee might only preach the riches of the mercies in

in CHRIST all his dayes; But hee knew no other way to pull them out of the snare of Satan and state of darkenesse then the way hee tooke, without drawing the horrible sin of Bloud-guiltinesse upon his soule.

But that which made his preaching more illustrious, was that burning and shining light which appeared in his life and conversation in these five particulars.

1. His Piety, wherein I need not say much, for that second booke of his concerning *directions for walking with GOD*, were framed out of the pious Meditations of his owne heart as a guide for himselfe for the ordering of his steps in the waies of righteousness, which he so strictly observed throughout the course of his life that (allowing to him his frailties and infirmities, which the holiest men while their flesh is upon them shall not be freed from) hee could not bee justly taxed by any, no not his very enemies (if he had any such) of any grosse and scandalous sinnes since his first conversion from them. And no marvell if hee attained to such a height of holinesse when he was lifted

Piety.

• Et certe ea est semperq; fuit hominum omnium etiam priorum & Christianorum vita, ut semper etiam in optimis & castissimis moribus tamen aliquid possis desiderare *Jewel. Apol. Aug p. 64.*

6 Sanctorum vitam inveniri posse dicimus sine crimine: sine peccato autem qui se vivere existimat non id agit ut peccatum non habeat, sed ut veniam non accipiat. *Aug. Enchir.*

*Tria faciunt
Theologum;
Oratio, medi-
tatio, tentatio.
Luther. This
labour was
exercised in
them all.*

** Which he
then fifty and
finely called
Magnalia Dei*

Psal. 126. 1.

up thither by the wings of prayer. His constant course was to pray fixe times a day, twice by himselfe in private, twice in publique with his family, and twice with his wife. Besides, many dayes of private humiliation and prayer ever before the receiving of the Communion, and many daies besides, for the miseries of the Churches in France and Germany, &c. which he performed with such ardency of spirit, that as was said of Martin Luther, *He used such humility as in the presence of Almighty G O D, but such fervency and faith, as if he had beene talking with his friend.* And God heard his prayers; for, to the comfort of his soule, a little before his death, he heard of the * mighty victories obtained by the King of Sweden against the Emperour, to the astonishment of all the world, that those eyes which now behold it with joy, do scarce believe themselves in the fruition of it. *When the L O R D (saith the Psalmist) turned againe the captivity of Zion, we were like them that dreame.* So indefatigable were the paines of this godly man in his private devotions and publike preaching, that

that being advised by Physicians for his healths sake, to breake off the strong intentions of his studies; he rejected their counsell, accounting it greater riches to enjoy CHRIST by those fervent intentions of his minde, then to remit them for the safeguard of his health: Much like the speech of that famously learned D. Reynolds to the Doctors of Oxford, comming to visit him in his last sicknesse (contracted meerely by his exceeding paines in studie, by which he brought his withered body to a very *exaltor*) who earnestly perswading him that he would not *perdere substantiam propter accidentia*, i.e. to lose his life for learning, he with a sweet smile finely answered out of the Poet. *Nec propter vitam vivendi perdere causas:* *Juvenal.*

Nor yet for love of life lose that dare I,
Which is the cause I live, my industry.

2. For his Gravity, hee was of a very comely presence, he had a countenance so finely tempered with gravitie and austerity, that hee in a manner commanded respect from others; insomuch that many forbore to speake or act unseemely things in his presence, *Gravity.*

fence, that would not have beene so modest in other company: Such a Majestie doth grace imprint upon the countenances of holy men, that they draw respect from the greatest: this made those persecuting Emperours to feare the verie faces of those poore Christians that appeared before them: And this caused *Constantine* the Great so to honour the countenance of Old *Paphnutius* though disfigur'd by the losse of his eye, that he did often for his delight kisse the hollow of that eye which was lost for the cause of CHRIST. So true is that of *Salomon*, wisdom causeth the face to shine, and the rigour of the countenance to bee changed.

*Socrates lib. 1.
6. 8.*

Zeale.

3. Hee was very Zealous for GOD, not onely by the power of his Ministry in converting many, wherein GOD had wonderfully blessed him, but in any publike or private good that tended to the honour of GOD, to whose glory he wholly sacrificed himselfe & all his studies, which I can the more safely affirme, in that I know he hath divers times refused preferment from some of the Nobility

*A true argument
that hee sought
not great things
himselfe.*

lity and Prelates of this Kingdome, and for no other cause in the world, but that hee might not be divorced from that countrey where his Ministry was so much embraced and wrought so good effects.

4. But zeale is oft of such violent motion, *Wisdom.* that as the antient Philosophers supposed of the *primum mobile*, that if the motion thereof were not finely cooled and allayed by the *coelum Chrystallinum* next to it, it would set all the Orbs on fire; and therefore the zeale of this Reverend man was alwaies tempered with singular wisdom and discretion, for though in all his Sermons he prest mightily upon the conscience of his hearers, who many times like babes childishly wrangled at the breasts which should nourish them, yet were they never able to resist the authority by which he spake, so that for the space of 22 yeares being the whole time that his Lamp of light shined in *Northampton-Shire*, his doctrine was never drawne into question either for error or schisme: so studious was hee ever of the unity and peace of the Church of ENGLAND which hee dearly loved,

loved that none could justly quarrell with him, but Papists and other Sectaries, as also others that were corrupted with error or evill life.

Charity.

5. Lastly, for his Charity, hee was ever universally bountifull, but especially hee exceeded in those publike distresses of *Germany, France, Bohemia, &c.* and to those that stood in true need: for the enabling of himselfe hereunto, I have heard him often say, (and hee made it evident to mee) that ever since he was Minister of *Broughton*, hee spent every yeare all the revenewes of his Parsonage (which was of good value) in the maintenance of his family and acts of hospitality and charity; And that the estate wherewith God hath blessed him otherwise, was meerly raised by that temporall estate he had at his first comming. Let them therefore of his own coat from henceforth cease to traduce him, whom they never did nor dare to imitate. I am sure the town of *Broughton* will ever have cause to blesse God for his charity: for when that lamentable fire was among them, *September 21. Anno Dom. 1646.* besides the many pounds

pounds he spent out of his owne purse, he was a chiefe meanes that by the only supply of the Country without any Letters Patents from above, their houses which were burnt downe unto the ground were all new built, and their outward estates liberally sustained and upheld. Nay, such was his charity, that though some of his own town had not only slandered his Ministry, but wronged him in his tithes, yet he put it up, and never called them to question as he might, nor ever had any suit with them all his daies. So that I may for conclusion summe up all this in that witty commendation of Nazianzen on Basil the Great, *He thundred in his Doctrine, and lightned in his conversation.*

Oratio funebr.
in laudem Be.
filij.

This inestimable treasure it pleased God to put in an earthen vessell, and about the beginning of September last, began to break it by visiting him with a *Quartan Ague*; a disease which brought Calvin to his end, and by the judgement of the best Physitians, by reason of the long and grievous paroxysmes whereby it afflicts, is ever deemed mortall unto old men: and so it appeared to him,

14.

His sicknesse
and death.

for perceiving after two or three fits that it mastered his strength, hee patiently submitted to indure, what by struggling he could not overcome; And called for his *Will* which he had made long before, and perfecting some things in it, he caused it to be laid up, and afterward wholly retired into himself, quitting the world, and solacing his soul with the meditation of the joyes of heaven, which he had provided to preach to his people: for, having compiled an elaborate discourse, *de quatuor Novissimis*, of the foure last things, DEATH, JUDGEMENT, HELL, and HEAVEN, (an argument that some Iesuites and Friars have bungled in,) and having finished the three former, told them that the next day he would treat of Heaven: But the day before being Saturday, he was visited with sicknesse, and never preached after. GOD then preparing him for the fruition of those inexplicable joyes which hee had provided for his people in cōtemplation.

15.

His sicknesse, though it was long and sharpe, yet hee bare it with admirable patience, for he saw Him that is *invisible*, and his whole

whole delight was to bee with Him, often breathing out such speeches as these whiles the violence and frequency of his fits gave him any intermission, *Oh when will this good houre come; when shall I bee dissolved, when shall I bee with CHRIST?* Being told that it was indeed better for him to bee dissolved, but the Church of GOD could not misse him nor the benefit of his Ministry. To which he thus sweetly replied with David: *If I shall finde favour in the eyes of the LORD, he will bring me againe, and shew me both it and his habitation, but if otherwise, loe here I am, let him doe what seemeth good in his eyes.* Being asked by another, whether hee could not bee content to live if GOD would grant him life, hee thus answered; *I grant, that life is a great blessing of GOD, neither will I neglect any meanes that may preserve it, and do heartily desire to submit to GODS will: But of the two I infinitely desire to be dissolved and to be with CHRIST.*

In the time of his sicknesse there came many to visit him, but hee admitted none but his intimate friends, using a speech

*Vitam habuis
in patientia:
mortem in desi-
derio.*

* Antè dies
firme decem
quàm exiret
è corpore à no-
bis postulavit
præsentibus, ne
quis ad eum
ingrederetur,
nisi ijs tantum
horis quibus
medici ad in-
spiciendum in-
trarent, vel cum
ei inferretur
refectio, & ita
observatum ac
factum est, &
omni illo tem-
pore orationi
vacabat. *Possid.
de vit. August.*

speech of *Saint *Augustine*, who desired ten daies before he died, none might come to him, that he in that time might the better fit himselfe for God. But to those that came to him he gave very godly and wise exhortations futing to their callings and conditions, for although his body was wasted with continuall fits towards the Close of his life, yet his understanding and memory were as active and quick as in the time of his health. Hee encouraged the Ministers that came to him, to bee diligent and couragious in the worke of the LORD, and not to let their spirits faint or droupe for any affliction that should arise thereupon. To all that came to him, he bad them make sure of CHRIST, before they came to die, and to look upon the world as a lump of vanity; He thanked God for his wonderfull mercy to him in pulling him out of hell, in sealing his Ministry with the conversion of many soules, which hee wholly ascribed to his glory.

17.

About a weeke before he died, when his silver cord began to loosen, and his golden boulet to breake: He called for his wife, and desired

desired her to beare his dissolution, which was now at hand, with a Christian fortitude, a thing which he had prepared her for by the space of twenty yeares, telling her that his approaching death was decreed upon him from all eternity, and that the counsell of the LORD must stand, and bad her make no doubt but shee should meet him againe in Heaven: And turning toward his * children, told them, that they should not expect hee should now say any thing to them, neither would his ability of body and breath give him leave, hee had told them enough in the time of his sicknesse and before, and hoped they would remember it, and verily believed that none of them durst think to meet him at that great Tribunall in an unregenerate state. About two dayes after, diverse of his Parish coming to watch with him, he was mooved by a friend, that as hee had discover'd to them by his Doctrin, the exceeding comforts that were in CHRIST, he would now tell them what he felt in his soule. *Alas (said he) doe they looke for that of me now that want breath and power to speake? I have told them enough in my*

Isa. 46.

* He had five children, one sonne, and foure daughters.

my Ministry: But yet to give you satisfaction, I am by the wonderfull mercies of GOD as full of comfort as my heart can hold, and feele nothing in my soule but CHRIST with whom I heartily desire to be; And then looking upon some that were weeping, said, Ob what a deale adoe there is before one can die!

18.

The night before hee died, when the doores without began to be shut, and the daughters of Musicke to bee brought low, and hee lying very low with his head, expecting every moment when the wheele should be broken at the Cisterne, yet being told that some of his dear frinds were then about him to take their last fare well, He caused himselfe to be lifted up, and then like old Jacob bowing himselfe on his beds-head, after a few gaspings for breath, hee spake in this manner. I am now drawing on apace to my dissolution, and am just in the Case of* Sir Iohn Pickering, Hold out Faith and patience, your worke will speedily be at an end: And then shaking them all by the hands, praied heartily, and particularly for them, and desired them to make sure of beaven, and to beare in mind

* A Justice of Peace in Northampton-shire, whose vertuous memory I can never think of but in the praise of the Apostle, the world was not worthy of him, Heb. 11.

what

" what hee had formerly told them in his Ministe-
 " ry, protesting to them, that the doctrine which
 " he had preached to them for the space of twenty
 " yeares, was the truth of GOD, as he should an-
 " swer it at the Tribunall of C H R I S T, before
 " whom hee should shortly appeare. This hee
 spake when the very pangs of death were
 upon him. Whereupon a very deare friend
 of his taking him by the hand, and asking
 him if he felt not much paine, Truly no (said
 he) the greatest I feele is your cold hand. And
 then speaking to bee laid downe againe, hee
 spake no more until the next morning when
 he tooke his last leave of his Wife and Chil-
 dren, prayed for them and blessed them all,
 and that day in the afternoone about five of
 the clocke, being Saturday the 17. day of De-
 cember, Anno Dom. 1631. in the LXth. yeare
 of his age yeelded up his spirit to GOD that
 gave it, and according to his owne speeche
 celebrated the ensuing Sabbath in the King-
 dome of Heaven: Thus in the space of fif-
 teene weekes was the first and most glorious
 light put out in Broughton, that ere that towne
 enjoyed or that many ages wil render againe
 And

And thus have you (good Reader) the Life and Death of this very learned and godly man truly set forth: If any man shall contradict any thing that I have written of him; I shall not be carefull to answer him: For, if he be good, and well knew M. Bolton, hee will not have the face to object: If he bee *bad, I hold him not worth answering: I shall onely say to him in the language of *Tacitus*, *didicit ille maledicere, & ego contemnere*, He hath taught his tongue to speake ill, and I have learned to contemne it.

*Contra Syco-
phantæ mor-
sum non est
remedium, Sen.

20.

There is onely one objection which I will answer and no more; which began to bee muttered in his life time, and is now likely to make a lowder noise, if it bee not put to silence.

Object.

This preaching twice a Sabbath is more than needs, halfe of it is but *prating*: And Ministers under the Gospell may take more libertie, and are not tied to such precisenesse and severity of life as he used.

Answ.

I will not grace this objection so much as to be long in answering it: The former part of this objection this learned Author
in

in his Booke of *Walking with God*, and in his Epistle to his last Booke dedicated to that religious noble Knight, Sir Robert Carre, both by reasons and the constant practice and precepts of the ancient *Fathers*, preaching twice a day, sometimes every day, hath abundantly and unanswerably confuted. I will onely add two examples of later times, the one, of renowned *Calvin* (the glory of his age) who Preached or Lectured almost every day, and some daies twice, which Preachings were so excellent, that they were the matter of those laborious and learned *Commentaries* of his upon the Bible, which occasioned D. *Reynolds* aptly and truly to call him *doctissimus* & *fidelissimus Scripturae interpres*, the most learned and faithfull expounder of Scripture. The other, of our most precious *Jewell*, who was a very frequent and constant Preacher, and hastned his own death this way: for, riding to preach at *Lacock* in *Wilt-Shire*, a gentleman that met him perceiving the feebleness of his body, (which hee had wasted out in such spirituall labours) advised him for his healths sake to
returne

*In vita Calv.
per Theod. Bez.
& Melch.
Adam.*

*Oportet im-
peratorem
stantem mori.
Kipbil. in vita
Vespas.
* D. Humphrey
in the life of B.
Jewell.

returne home again. To whom this godly Bishop by way of allusion to that brave speech of **Vespasian* the Emperor thus excellently replied, *Oportet episcopum concionantem mori*, which in the ** storie* of his life is thus englished, *It becommeth best a Bishop to die preaching in the pulpit*. And so hee did, for presently after the Sermon hee was by reason of sicknesse forced to his Bed, from whence hee never came off, till his translation to Glory.

1 Tim. 3.
Tit. 1. 1.

^a A crapula &
ebrietate quæ
honestatem
eorum defor-
mant omnes
omnino clerici
abstineant &
vigilanter, &c.
Steph. in Concil.
Oxon.

For the latter part of the Objection touching that precisenes of life that was in him and which ought to bee in the Ministers of God, Let him that objecteth but well read and mindethose strict precepts of the Apostle *Paul* to *Timothy* and *Titus*, the examples of primitive times and those precise injunctions for the Clergy that are dispersed throughout the whole body of the Canon Law, and to come neerer home in the ^b Provinciall Constitutions of Canterbury, But especially in those excellent reformed Ecclesiasticall Lawes compiled by the two and thirtie Commissioners (whose names I have scene

under * King EDWARD the sixths owne hand appointed by him for the purgation of that foule body of the Canon Lawe) and I doubt not but hee that so objecteth will either bee ashamed of his ill tongue, or his ill life.

These last Lawes were by Royall Authority printed in the Moneth of *April Anno Domini 1571.* and are at this Day (for ought I know) Authenticke rules and Canons amongst the Clergy: One of these Lawes touching Ministers, I will recite in the proper words of the Law. *Non sint compositores, non aleatores, non aucupes, non venatores, non sycophantæ, non otiosi, aut supini, sed sacram literarum studijs, & prædicationi verbi & orationibus pro Ecclesia ad DOMINVM diligenter incumbent. Refor. legum ECCLES. Tit. de ECCLES. & Minist. Cap. 4. Fol. 48.*

Nay that Councell or rather Conspiracy of Trent, as Bishop Jewell calls it, of which I may say as was said of *Itbacijs*, that the hatred of the *Priscillian* heresy was all the virtue hee had: So all the goodnesse of this Councell chiefly consisted in the reformation

* M. S. 5.
Rob Cotton.
Consistit hæc deformitas in vanitate habitus. Item in mala societate. Item deformatur hæc honestas, cum clericus se immiscet in negotijs secularibus. Item intendendo mimis & jocularioribus. Item tabernas ingrediendo, nisi tempore itineris. Item ad aleas & taxillos ludendo, vel eisdem interessendo. Item quocunque ornatu superfluo utendo. *Lindwood lib. 3. de vit. & honest. Cleric. fol. 87. b.*

Jewell Apol.
Quasi verò jam, orbis terrarum non videat conspersionem istam esse, non concilium. pag. 154.

of the badnesse of the Clergy. Heare how
 precisely it speakes in it owne Language,
*Nihil est quod alios magis ad pietatem & Dei
 cultum assidue instruat, quàm eorum vita & ex-
 emplum qui se divino ministerio dedicarunt, &c.*
*Quapropter sic decet omninò clericos in sortem
 Domini vocatos vitam moresque suos omnes com-
 ponere, ut habitu, gestu, incessu, sermone, alijsque
 omnibus rebus nil nisi grave, moderatum, & reli-
 gione plenum præ se ferant: levia etiam delicta,
 quæ in ipsis maxima essent, effugiant, ut eorum a-
 ctiones cunctis afferant venerationem, &c.* Sta-
 tuit sancta Synodus, ut quæ aliàs à summis Pon-
 tificibus & à sacris Concilijs de Clericorum vi-
 ta, honestate, cultu doctrinâq; retinendâ, ac simul
 de luxu, commensationibus, choreis, aleis, ac qui-
 buscunq; criminibus, nec non * secularibus ne-
 gotijs fugiendis copiose ac salubriter sancita
 fuerunt, eadem in posterum iisdem poenis, vel ma-
 joribus, arbitrio Ordinarij imponendis obser-
 ventur: nec appellatio executionem hanc quæ ad
 morum correctionem pertinet suspendat, Con-
 cil. Triden. sess. 22. Cap. 1.

* Veteres
 Canones Apo-
 stolorum illum
 episcopum, qui
 simul & civi-
 lem magistra-
 tum & ecclesi-
 asticam functi-
 onem obire ve-
 lit, jubent ab
 officio summo-
 veri. Can. 8.
 Jew. Apol pag.
 122.

If any man have any more Objecti-
 ons against this reverend and gracious Au-
 thor,

thor, I will give him no other answer than our Saviour did to that *Curious questionist*, *Goe thou and doe likewise.* And I make no doubt but that all these Cavills against him (for they can bee no other) will by a sweete and sacred exchange bee resolved into earnest contentions after that happinesse which hee now enjoyes at his right hand where is, *Fulnesse of joy and pleasures for evermore.* Luk. 10. 37.





An advertisement to the Reader.

Good Reader,



So other Workes of this incomparable *Author* have their scale, so in special this *Post-humus*, his last and best worke on *The foure last things*. No sooner was it put to publike view, but presently it was taken up, and read with much content. I suppose therefore that much wrong would be done both to the deceased *Author*, and also to surviving *Readers*, if impression should not be added to impression, so long as it is so much desired. In this third impression I have taken the best care I could, to have the whole Work reviewed: not for alteration of any part of the *Authors* matter or Method (For who dares offer to alter that which such an *Apelles* hath begun and finished) but for a more ready finding out both of the principall points appertaining to the maine scope of this *Treatise*, and also of other very usefull and profitable passages which are here and there, even every where on sundry by-occasions, inserted. For the *Author* was full of matter: He was well furnished for any point, that on the maine or on the bie (as we speake) fell out: and answerably he tooke occasion to vent himselfe, and at large to handle what he observed to be most needfull and usefull, Instance his *Treatise of Mariage* pag. 46, 47, &c. of heavenly and earthly *Ioy*, pag. 59, &c. Of *Faith* pag. 64, &c. and of sundry other points, whereupon he falls. Now that none of his precious pearles may be lost, but rather every profitable point be distinctly observed by the *Reader*, the *Heads* of them are pointed out in the Margin: and that what every one most desireth to read, may be more readily found out, an *Alphabetical Index* is hereunto annexed. There is also in this edition added, more then in the former, a pious and powerfull *Sermon* preached at the Funerall of this *Worthy Author*, which drew abundance of teares from the eyes of the then present *Auditors*, and may yet further worke on the *Readers* thereof. I commend all (good *Reader*) to thy courteous acceptance, and to Gods gracious blessing.





**Mr. BOLTONS
FOVRE LAST
THINGS.**

**DEATH, JUDGEMENT,
HELL, HEAVEN.**

ISA. XXVI:

*In that day shall this song be sung in the land of
Iudab, &c.*



WE have here in this Chapter, *The Summe of the Chapter.*
First, A Consolation for Gods people in the time of their captivity. The Summe whereof is this: Though all things seeme to threaten ruine, and tend towards confusion; yet the issue wilbe, that God will most mercifully rescue and relieve His owne; who afterwards, will not onely themselves acknowledge
B and

PREPARATION

2

*The Parts of
the Chapter.*

and magnifie His miraculous hand in their preservation and support, but also stirre up others to rely wholly upon that mighty LORD, that never did, or ever will faile or forsake any that put their trust in Him. In the seven first Verses.

Secondly, *An Institution, or Instruction*, How the godly should carie themselves in the time of crosses and chastisements; and what difference there is betweene them and the gracelesse in such Cases. From Uer. 7 to the end.

In the first Part we may take notice, and into our consideration these three Points.

*How sorrowes
are sweetned.*

1. Provision of a comfortable *Song* for the people to carie with them, as it were into Captivity, and the fiery Trial; that in the midst of their pressures they might be eased and refresh'd with a concept, that the Day would come, wherein they should joyfully sing the song of enlargement and salvation, Uer. 1. Though when they *sate downe by the rivers of Babylon*, their hearts would not serve them to sing any *Song of Zion*, but fell asunder in their breasts like drops of water, yet assuredly, all GOD's faithfull Ones, who believed His Prophet and Promises, would in the meantime secretly sweeten their sorrowes and sufferings, with a patient expectation of this happy Day, and heavenly mirth.

*The Churches
Day.*

2. The Song it selfe, Ver. 1, 2, 3. Wherein we may consider, 1. The Time, when the Song shall be sung: *In that Day*] which we may understand, 1. Historically, literally, typically, of the Israelites deliverance out of Babylon, & the miserable slavery

slavery thereof. 2. Anti-typically, of the blessed enlargement of GODS Elect out of the snares and bondage of the Divell. 3. And mystically also, (as some Divines thinke) of the joyfull coming of Christians out of spirituall Babylon, *Rev.* 17.5. and from under the tyranny of Antichrist.

4. Complementally, of gathering the Saints out of this vale of tears, and from the eager pursuit of that great red Dragon, and the powers of darknesse, into *Ierusalem* which is above, where they shall joyfully sing triumphant Hallelujahs in the highest heaven for ever and ever, *Galat.* 4.26.

2. The Matter of the Song; which is, *Salvation*, *Ver.* 1. *Peace*, *Ver.* 3. *Holy Company*, *Ver.* 2. Pure pleasure, comfort, sound contentment, &c.

3. An Exhortation, or exhortatory Apostrophe, to trust in *Iehovah*. And there is added, for ever; lest upon GODS delay, and respiting reliefe, we should despaire or have recourse unto the *arme of flesh*. Reasons to enforce this exhortation are three.

1. In Him is אבן נצחית *rupes seculorum*, everlasting strength, *Ver.* 4. A rock of eternity, upon which we may for ever sweetly and safely rest and repose our selves, amidst the many furious storms and boisterous waves of this troublesome world.

2. He is able to tame, take downe, and trample in the mire, the insolency and pride of the most raging persecutors, *Ver.* 5. And to raise His, though never so low and languishing, to set them upon a Rocke of safety and salvation for ever, and to give them the neckes of their enemies to tread upon, *Verse* 6.

3. Hee *weighs* and watches over

*Inducements to
trust in Iehovah.*

the wayes of the just, Verse 7. See *Ieremie 17.7.*

Now whereas the Prophet in the first place doth furnish the people of God before-hand with a strong counter-comfort and cordiall against their faintings in the furnace of affliction, we may thence be instructed, that,

Provision to be made against the evill day.

DOCT. It is an holy wisdom, and happy thing, to treasure up comfortable provision against the Day of calamity.

It is good counsell, and a blessed course, to store up comfort against the evill Day.

He that gathereth in Summer, (saith Salomon) is a sonne of understanding: But he that sleepeth in Harvest, is a sonne of confusion, Prov. 10.5. If not by an immediate sense, yet by a warrantable analogy and good consequent this Place will beare this Paraphrase.

Mischiefe of security in quietnesse.

That man which now in this faire and seasonable Sun-shine of his gracious visitation is lull'd asleepe with the Syren-songs of these sensuall times upon the lap of pleasure; swims downe the temporizing torrent of these last and lewdest dayes with full saile of prosperity and ease, against the secret wafts and counter-blasts (as it were) of a reclaiming conscience, as thousands do, to their utter undoing for ever; mis-spends his golden time, and many goodly opportunities of gathering spirituall Manna, in grasping gold, gathering wealth, growing great, greatning his posterity, clasping about the arme of flesh, satisfying the appetite, and serving himselfe: In a word, he that while it is called *To day*, turnes not on Gods side, and by forwardnesse

nesse and fruitfulness in His blessed wayes, treasures up comfort and grace against his ending houre, shall most certainly upon his bed of death, and illumination of conscience, find nothing but horrible confusion and feare, extreamest horror and insupportable heaviness of heart: his soule must presently downe into the kingdome of darkness, and bottome of the burning lake, there to lie everlastingly in tempestuous and fiery torments, the sting and strength whereof doth not onely surpass the pens and tongues of Men and Angels, but the very conceipt of those that suffer them, which if a man knew, he would not indure one houre for all the pleasures of ten thousand worlds: His body (the pleasing and pampering whereof hath plunged him into such a sea of calamity and woe) must descend into the house of death, an habitation of blacknesse and cruelty: lie downe in a bed of *dust* and rottennesse covered with *wormes*, guarded and kept full sure by the Prince and powers of darkness *unto the judgement of the great Day*: and then the whole man must become the wofull object of the extremity and everlastingnesse of that fiercest and unquenchable wrath, which (like infinite rivers of brimstone) will feed upon his soule and flesh, without remedie, ease, or end.

But that happy man, which in the short summers day of his miserable and mortall life, gathers

Benefits of gathering grace before hand.

grace with an holy greedinesse, plies the noble trade of Christianity with resolution and undauntednesse of spirit, against the boisterous current and

*The Parts of
the Chapter.*

and magnifie His miraculous hand in their preservation and support, but also stirre up others to rely wholly upon that mighty LORD, that never did, or ever will faile or forsake any that put their trust in Him. In the seven first Verses.

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corruptions of the times; growes in godlinesse, Gods favour, and fruits of good life; purchases and preserves (though with the losse of all earthly delights) peace of conscience, one of the richest treasures and rarest jewels that ever illightned and made lightsome the heart of man in this world: I say that man, though never so contemptible in the eyes of the worldly-wise, though never so scornfully trod upon and overflowne by the tyranny and swelling pride of those ambitious self-flattering Gyants, who, like mighty winds, when they have blustered a while, breathe out into naught, shall most certainly upon his dying-bed meet with a glorious troupe of blessed Angels, ready and rejoycing to guard and conduct his departing Soule into his *Masters* joy. His body shalbe preserved in the grave by the all-powerfull providence, as in a Cabinet of rest and sweetest sleepe, perfumed by the buriall of our blessed SAVIOUR, untill the *glorious appearing of the great GOD*. And then, after their joyfullest re-union, they shall both be filled, and shine thorow all eternity, with such glory and blisse, which in sweetnesse and excellency doth infinitely exceed the possibility of all humane or Angelicall * conceipt.

* Quæ lingua, vel quis intellectus capere sufficit illa superne civitatis quanta sint gaudia; Ange-

lorum choris interesse, cum beatissimis spiritibus gloriæ conditoris assistere, præsentem DEI vultum cernere, incircumscriptum lumen videre, nullo mortis metu affici, incorruptionis perpetuæ munere lætari, &c. Gregor. Hom. 37 in Evang.

the span of his transitory life after the waies of his owne heart: and how truly he is a sonne of understanding, who in the few and evill daies of short abode upon earth, treasures up grace and spirituall riches against the dreadfull winter night of death.

For I would have you understand, that by *comfortable provision*] I meane not,

What provision is fruitlesse.

Lands, livings, or large possessions; I meane not wealth or riches: Alas! These *will not profit in the day of wrath*, Prov. 11.4. They certainly *make themselves wings*, and in our greatest need, *will flie away as an Eagle toward heaven*, Pro. 23.5.

1 Riches.

I meane not silver or gold: they shall not *be able to deliver in the day of the LORDs wrath*, Zeph. 1.18. Will he esteeme thy riches? no not gold, nor all the forces of strength, Job 36.19.

I meane not top of honour, or height of Place: this (without religion) serves onely to make the downfull more desperate and remarkable. They are rais'd on high (saith the very Poet) that their ruine may be more irrecoverable. But what do I meddle with the Poet? the Prophet is plaine and peremptory against the pride of ambition: *Thy terriblenesse hath deceived thee, and the pride of thine heart: O thou that dwellest in the clefts of the rocke, that holdest the height of the hill: Though thou shouldst make thy nest as high as the Eagle, I will bring thee downe from thence*, saith the Lord, Ier. 49.16.

2 Honours.

I meane not the arme of flesh, or Princely favours. Assuredly, that man which gratifies great Ones to the wounding of his conscience by the

3 Favours of men.

formall slavery of basenesse and insinuation, or any ill offices of ambitious servitude in seates of irreligious policy, injustice, cruelty, turning Turk and traitor to those that trusted him, &c. shall at last receive no other recompence of such abhorred villany, when divine vengeance begins to take him in hand, than that which justly fell upon *Indas* (in the extremity of his anguish and sorrow) from the *chiefe Priests and Elders*, *Matth. 27. 4.* If ever great men, or earthly Potentates did take their flattering slaves out of the hands of *God* at that highest Tribunall, or were able to free a guilty soule from eternall flames, it were something to grow rich, and rise by vile accommodations, and serving their turne in the meane time. But such a man shall certainly (in the day of his last and greatest need) bee cast with horrible confusion of spirit, and incurable grieve of heart, upon *Wol-fies* rufull complaint, and cry out when it is too late: *Had I beene as carefull to serve the God of heaven, as my great Master on earth; he had never left mee in my gray haire.* Favours of greatnesse may follow a man in faire weather, and shine upon his face with goodly hopes and expectation of great things; but in shipwracks even of worldly things, where all sinke, but the sorrow to save them; or especially upon the very first tempest of spirituall distresse, they steere away before the Sea and Wind, leaving him to sink or swim; without all possibility of helpe or rescue, even to the rage of a wounded conscience, and gulfe (many times) of that desperate madnesse, which the Prophet describes

scribes, *Isa. 8. 21, 22.* He shall fret himself, and curse his King and his GOD, and looke upward. And he shall looke unto the earth: and behold trouble and darknesse, dimnesse of anguish, and he shall be driven to darknesse.

By comfortable Provision therefore, I mean treasures of a more high, lasting, and noble nature: The blessings of a better life, comforts of godlinesse, graces of salvation, favour and acceptation with the highest Majesty, &c. They are the riches of heaven onely which we should so hoard up, and will ever hold out in the times of trouble, and Day of the LORDS wrath. Amongst which, a sound faith, and a cleare conscience are the most peerlesse and unvaluable jewels; able by their native puissance, and infused vigour, to pull the very heart (as it were) out of Hell, and with confidence and conquest to looke even Death and the Divell in the face. There is no darkenesse so desolate, no crosse so cutting, but the splendor of these is able to illighten, their sweetnesse to mollifie.

What provision is most comfortable,

So that the blessed counsell of CHRIST, *Mat. 6. 19, 20.* doth concur with, and confirme this Point: Lay not up for your selves treasures upon earth, where moth and rust doth corrupt; and where thieves breake thorow and steale. But lay up for your selves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not breake thorow, nor steale.

Mat. 6. 19, 20. expounded.

By moth and rust those two greedy and great devourers of gay clothes, and glistening treasures,

*The vanity of
all worldly
things.*

Repente quidem alta seculi corrumpunt, pulchra transcunt. Nam cum stare in his floribus suis mundus cernitur, repente infortunata turbatur: aut festina, & omnia deturbante morte concluditur. Vana ergo sunt gaudia seculi, quae quasi manentia blandiuntur: sed amatores suos, cito transcundo decipiunt. Greg. in 1 Reg. Cap. 11.

Unto all Dominions God hath set their periods: who, though he hath given to man the knowledge of those wayes by which kingdoms rise and fall; yet hath left him subject unto the affections which draw on these fatall changes in their times appointed St. Walter Rawleigh, P. 1. Lib. 5. Cap. 3. Sect. 13.

dote, and two greatest inchaunters of mortall men, are insinuated and signified unto us all those iron teeth, and devouring instruments of mortality, by which corruption eates into the heart of all earthly glory, wastes insensibly the bowels of the greatest bravery, and ever at length consumes into dust the strongest sinewes of the most Imperiall Sovereignty under the Sun. The LORD of Heaven hath put a fraile and mortall nature, a weake and dying disposition into all worldly things. They spring and flourish, and die. Even the greatest and goodliest Politique Bodies that ever the earth bore, though animated with the searching spirit of profoundest Policy; strengthened with the resolution and valour of the most conquering commanders, sighted with Eagle eyes of largest depths, fore-sights and comprehensions of State, crowned with never so many warlike prosperities, triumphs, and victorious atchievements, yet (like the naturall Body of a man) they had (as it were) their Infancy, youthfull strength, mans state, old age, and at last, their grave. We may see (*Dan. 2. 35.*) the glory and power of the mightiest Monarchies that ever the Sun saw, shadowed by *Nebuchadnezzars* great Image, sink into the dust, and become like *the chaffe of the Summers threshingfloores*, upon a windy day.

Heare a wise and noble writer speaking to this purpose, though for another purpose: *Who hath not observed, what labour, what practice, perill, blood-shed, and cruelty, the Kings and Princes of the world have undergone, exercised, taken on them, and committed; to make themselves and their issues Masters of the world? And yet hath Babylon, Persia, Egypt, Syria, Macedon, Carthage, Rome, and the rest, no fruit, flower, grasse or leafe, springing upon the face of the earth, of those seeds: No, their very roots and ruines do hardly remaine. All that the hand of man can make, is either over-turned by the hand of man; or at length by standing and continuing consumed. What trust then or true comfort in the arme of flesh, humane greatnesse, or earthly treasures? What strength or stay in such broken staves of reed? In the time of need, the Worme of vanity will waite and wither them all, like Ionahs gourd; and leave our naked soules to the open rage of wind and weather; to the scourges and Scorpions of guiltinesse and feare. It transcends the Sphere of their activity, as they say, and passeth their power to satisfie an immortal soule, to comfort thorow the length of eternity; either to corrupt or conquer any spirituall adversaries. For couldst thou purchase unto thy selfe a Monopoly of all the wealth in the world; wert thou able to empty the Westerne parts of gold; and the East of all her spices and precious things; should it thou inclose the whole face of the earth from one end of heaven to another, and fill this wide worlds circumference with golden heapes and hoards of pearle: diddest thou in the*
meane

St. Walter
 Rawleigh.

The ruine of the
 greatest Pee-
 ces of the world
 fore-shewes the
 dissolution of
 the whole.

No worldly
thing brings
good to the soul

meane time sit at the sterne, and hold the reines in
thine hand of all earthly kingdomes, nay, *exalt*
thy selfe as the Eagle, and set thy nest among the stars;
nay, like the *sun of the morning* advance thy Throne
even above the starres of God; yet all these, and
whatsoever else thou canst imagine, to make thy
worldly happinesse compleat and matchlesse,
would not be worth a button unto thee upon thy
bed of death, nor do thee a halfe-penny-worth of
good in the horreur of that dreadfull time. Where
did that man dwell, or of what cloth was his coat
made, that was ever comforted by his goods,
greatnesse, or great men, in that last and forest
conflict? In his wrastring with the accusations of
conscience, terrours of death, and oppositions of
hell? No, no: It is matter of a more heavenly
metall, treasures of an higher temper, riches of a
nobler nature, that must hold out and helpe in the
distresses of soule, in the anguish of conscience, in
the houre of death, against the stings of sinne,
wrath of God, and last Tribunall. Do you think
that ever any glorified soule did gaze with delight
upon the wedge of gold, that tramples under foot
the Sun, and lookes All-mighty God in the face?
No, no: It is the society of holy Angels, and
blessed Saints, the sweet communion with its dea-
rest Spouse, that unapproachable light which
crownes Gods sacred Throne, the beauty and
brightnesse of that most glorious Place, the shi-
ning Body of the Sonne of God, the beatificall
fruition of the Deity it selfe, the depth of Eterni-
ty, and the like everlasting Fountaines of spirituall
ravishment

What satisfi-
eth the soule.

ravishment and joy, which onely can feed and fill the restlesse and infinite appetite of that immortall Thing with fulnesse of contentment, and fresh pleasures, world without end.

Thrice blessed and sweet then is the advice of our Lord and Master **I E S U S C H R I S T**, who would have us to turne the eye of our delight, and eagernesse of affection, from the fading glosse and painted glory of earthly treasures; wherein naturally the worme of corruption and vanity ever breeds, and many times the worme of an evill conscience attends; the one of which eats out their heart when we expect an harvest; The other seizes upon the Soule in the time of sorrow, and sinks it into the lowest hell: And as Men of **G O D**, and Sonnes of Wisdome, to mount our thoughts, and raise our spirits, and bend our affections to *things above*; which are as farre from diminution and decay, as the Soule from death; and can be no more corrupted or shaken, than the Seat and Omnipotency of **G O D** surprised. For, besides that, they infinitely surpasse in eminency of worth and sweetnesse of pleasure, the comprehension of the largest heart, and expression of any Angels tongue; they also out-last the dayes of heaven, and run parallle with the life of **G O D**, and line of Eternity. As we see the Fountaine of all materiall light to powre out his beames, and shining abundantly every day upon the world without wearinesse, emptinesse, or end; so, and incomparably more doth joy and peace, glory and blisse, spring and plentifully flow every moment with fresh streames.

The mind to be raised from things below to things above.

Difference betwixt things below and above.

Heavenly treasure.

streams from the face of the *Father of Lights* upon all His holy ones in heaven, and that everlastingly. O blessed then shall we be upon our beds of death, if (following the counsell of our dearest LORD, who shed the most precious and warmest bloud in His heart to bring our soules out of hell) wee treasure up now in the meane time, heavenly hoards which will ever happily hold out, a stocke of grace, which never shrinks in the wetting, but abides the triall of the spirit, and touch-stone of the Word in all times of danger, and Day of the LORD: even that accurate, circumspect, and precise walking, pressed upon us by the Apostle, *Eph. 5.15*. Though pestilently persecuted and plagued by the enemies of GOD in all ages: And that purity which Saint *John* makes a property of every true-hearted Professour, *1 John 3.3*. So much opposed and bitterly oppressed by the world; and yet without which none of us shall ever see the face of GOD with comfort. If while it is called *To Day*, we make our peace with His heavenly Highnesse, by an humble continued exercise of repentance: by standing valiantly on His side; by holding an holy acquaintance at His mercifull Throne with a mighty importunity of prayer, and godly conversation above; by ever offering up unto Him in the armes of our Faith (when he is angry) the bleeding Body of His owne crucified Son, never giving Him over, or any rest, untill He be pleased to register and enroll the remission of our sinnes in the Booke of Life, with the bloody lines of **CHRIST'S** Soule-saving sufferings, and golden characters

characters of His owne eternall love. If now, before we appeare at the dreadfull Tribunall of the ever-living G O D, (and little know we whose turne is next) we make our friends in the Court of Heaven: the *blessed Angels*, in procuring their joy and love, by a visible constancy in the fruits, teares, and truth of a sound conversion. The *Spirit of comfort* by a ready and reverent entertainment of His holy *Motions* and inspirations of grace: the *Sonne and Heire* of the King of glory, the Foundation and Fountaine of all our Blisse, in this world and the world to come: from whose meritorious bloud-shed and blessed mediation arise all those floods of mercy and favour, which refresh our soules in this vale of teares; and also those unknown bottomlesse seas of pleasure, peace and all unspeakable delights, which will superabound and overflow with new and fresh sweetnesse for ever and ever in the Paradise of G O D. Blessed are they, that ever they were borne, who have already got him their Advocate at the right hand of His Father. For, besides many other glorious priviledges thereby, in all their exigents and extremities, they may be ever welcome to the *Seat of mercy*, and be sure to speed. If a man had a suit unto the King, it were a comfortable and happy thing to find a friend in Court. But if the Kings speciall and choicest Favourite; nay, His own only Son were his Intercessour; how confident would he be to prevaile and prosper, to conquer his opposites and crowne his desires? Why then should any poore Christian be discomforted and

*The benefit of
having CHRIST
our Advocate.*

and cast downe: nay, why should he not be extraordinarily raised and ravished in spirit with much joyfull hope, and sweet assurance, when he throwes himselfe downe at the Throne of grace; sith the dearest Son of the eternall GOD, the Heire of heaven and earth, the Mediator of the great Covenant of endlesse salvation is his Advocate at the hand of His Almighty Father in the most high and glorious Court of Heaven? Wherefore when an humbled soule, and trembling spirit is sore troubled, and almost turned backe from his purpose of prayer, and prostration at the foot of heavenly Majesty, by entertaining before-hand a feeling apprehension of his owne abhorred vilenesse, and the holy purity of GODS all-seeing and searching eye, *which cannot looke on iniquity*; let this consideration comfort and breed confidence, that IESVS CHRIST the Son of GODS love doth sollicite and tender the suit, who out of His owne sense and sympathy of such like troubles and temptations, doth deale for us with a true, a naturall, and a sensible touch of compassionatenesse and mercy. Shall that blessed Saviour of ours call and cry for a pardon to His Father, for those which put Him to Death; who were so farre from seeking unto Him, that they sought and suck'd His bloud; and shall He shut His eares against the groanes of thy grieved spirit, and heavy sighs of thy bleeding soule, who values one drop of His bloud at an higher price, than the worth of many worlds? It cannot be.

Thus, that saying of Salomon, and this counsell

of

Heb. 4. 15.
Luke 23. 34.

of CHRIST makes good the truth of the Point, which may further appeare by these reasons.

1. Taking this counsell betime, and hoarding up heavenly things in this harvest time of grace, mightily helps to assuage the smart, mollific the bitterneffe, and illighten the darknesse of the evill Day. It is soveraigne, and serves to take the venime, sting and teeth, out of any crosse, calamity, or distresse: and so preserves the heart from that raging hopelesse sorrow, which, like a devouring Harpie, dries up, dissolves, and destroyes the bloud, spirits, and life of all those who are destitute of such a divine Antidote. What vast difference may we discern betweene *Iob* and *Iudas*, *David* and *Achitophel*, in the daies of evill? The two men of GOD being formerly enriched with his favour and familiarity, so behaved themselves, the one in the ship-wracke of his worldly happinesse, the other in the hazard of his Kingdome, as though they had not beene troubled at all: *The LORD gave; and the LORD hath taken away*, saith *Iob*, when all was gone, *blest be the name of the LORD*. *If I shall find favour in the eyes of the LORD*, saith *David*, *He will bring me againe, and shew me both it, and His habitation*. But if He thus say, *I have no delight in thee: behold, here am I, let Him doe to me, as seemeth good unto Him*. But the spirits of the other two false and rotten-hearted fellowes in the time of trouble were so overtaken, nay, over-whelmed with griefe, that they both hanged themselves.

2. This holy providence before-hand may happily

Reasons for
hoarding up spi-
rituall provi-
sion.

1. It allayes the
evill of afflic-
tions.

Iob 1.

2 Sam 15. 25.
26. 21.

2. It prevents
despaire.

Isa. 33. 18.

happily prevent a great deale of restlesse impatience, reprobate feares, forlorn distractions of spirit, hying to the caves, crying to the mountaines, bootlesse relying upon the arme of flesh; *Cursing their King and their God, and looking upward, roaring out with hideous groanes; who among us shall dwell with the devouring fire? who among us shall dwell with the everlasting burning? &c.* All which desperate terrours and tumultuations of conscience are wont to surprize and seize upon unholy and unprepared hearts, especially when **G O D**s hand is finally and implacably upon them.

3. *It gracesb
our profession.*

3. And we shall hereby excellently honour and advance the glory of Profession; when it shall appeare to the world, and even the contrary-minded are enforced to confesse; that there is a secret heavenly vigour, undauntednesse of spirit, and noblenesse of courage which mightily upholds the hearts of holy men in those times of confusion and feare, when theirs melt away within them like water, and *be as the heart of a woman in her pangs.* Worldlings wonder, and gnash the teeth hereat: When they see, as *Chrysostome* truly tels us, the Christian to differ from them in this; that he beares all crosses couragiously; and with the wings (as it were) of faith, out-sores the height of all humane miseries. He is like a **Rocke**, incorporated into **I E S U S C H R I S T**, the *Rocke of eternity*, still erect, inexpugnable, unshaken, though most furiously assaulted with the tempestuous waves of any worldly woe, or concurrent rage of all infernall powers. But all the imaginary man

man-hood of gracelesse men doth ever in the day of distresse either vanish into nothing, or dissolve into despaire.

4. Expression of spirituall strength in the time of trouble from former heavenly store, is a notable meanes to move others to enter into the same good way, and grow greedy after grace; to draw and allure them, to the entertainment and exercise of those ordinances, and that *One necessary thing*, which onely can make them bold and unmooveable like *Mount Zion* in the day of adversity. I have knowne some, the first occasion of whose conversion, was, the observation of their stoutnesse and patience under oppressions and wrongs, whom they have purposely persecuted with extreamest malice and hate. So blessed many times is the brave, resolute, and undaunted behaviour of *Gods* people in the time of triall, and amidst their forest sufferings, that it breeds in the hearts of beholders, thoughts even of admiration and love, nay a desire of imitation, and turning on the other side. When they represent to the eye of the world their ability to passe thorow the raging flames of fiery tongues untouched, to possesse their soules in peace, amidst scorpions, thornes, and rebels, to passe by basest indignities from basest men without wound or passion, to hold up their heads above water in the most boisterous tempests, and deepest seas of danger to triumph over all adversary power in the evill day; I say, by *Gods* blessing, this may make many come and glorifie *God*, marvelling and enquiring, whence,

4. *Is an encouragement to others.*

whence such invincible fortitude, and bravenesse of spirit should spring; concluding with *Nabuchadnezzar*: Surely, *The servants of the most high God*. And so at length their affections may be set on edge after the excellency and amiableness of *Jesus Christ*, who being, *The mighty God*, and *The Lion of the Tribe of Judah*, doth alone inspire all His with such a Lion-like courage; that they may seriously and savingly seeke His face and favour; saying with those, *Cant. 5. 9. What is thy Beloved more than another Beloved, O thou fairest among women?* ---- *That wee may seeke Him with thee.* When they behold such a deale of Majesty and mirth to shine in his face, whom they make the marke of all their spitefull rage and revenge; their teeth with which they could have torne him in peeces, may water; and they industriously desire to know, what that is, which makes such a man so merry in all states.

The folly of them that take no thought for the day of reckoning.

Vses. 1. This may serve to awaken and reprove all those secure and carelesse companions, who, if they may enjoy present contentment, and partake in the meane time of the prosperity and pleasures of the times, wherein they tumble themselves with insolency, luxury, and ease; take no thought, make no provision at all against a day of reckoning, provide no food against a fowle day, treasure up no comfort against the *LORDS* coming, prepare no armour or aid for that last and dreadfull conflict upon their beds of death. Alas poore soules! Did they know and feelingly apprehend what a deale of horror, astonishment and

and anguish dogs them continually at the heeles, ready and eager after a few daies of filthy and fugitive pleasures, to seize upon them like travaile upon a woman with child, suddenly, unavoidably, and in greatest extremity, and that so intollerable, that they shall never be able either to decline or endure, the very weakest biting of the never-dying worme, or the least sparkle of those everlasting flames; they would thinke all the daies of their life few enow to gather spirituall strength against that fearefull houre. Nay, some are such cruell caitifs and *Cannibals* to their owne soules, and so accursedly blinded by the Prince of darknesse, that instead of comfortable provision, they heape up wrath against the day of wrath; instead of grace, G O D S favour and a good conscience, peace, joy, and refreshing *from the presence of the L O R D*, they lay up scourges, and Scorpions for their naked soules and guilty consciences against the time and terrour of the L O R D S visitation. For, let them be most assured; all their lies, oathes, rotten and railing speeches; all their covetous, lustfull, ambitious and malicious thoughts; all their swaggering and furious combinations against G O D S people, sensuall revellings, joviall meetings, &c. with all, *When their feare commeth as desolation, and their destruction commeth as a whirlwind*, like so many envenimed stings, run into their sinfull soules, and pierce them thorow with everlasting sorrow. Alas! What will the sonnes and daughters of pleasure do then? And all those spirituall beggers and bankrupts who have greedily

hunted,

*Heapers of
wrath against
the day of
wrath.*

*The terrours of
such as are not
prepared for
their account.*

Deut. 28. 67.

hunted, all their life long after these mortall things of this life, as if their soules had beene therein immortall; and utterly neglected those things which are immortall, as if their selves after the world had beene but mortall: What do you think will be their thoughts upon the very first approach of the Port of death, to which in the meane time all winds drive them? Full sad, and heavy thoughts (LORD thou knowest) then at leisure enough to reflect severely upon their former folly, though formerly beaten from them by their health and outward happinesse, and will pay them to the uttermost for all the pleasing passages of their life past. O then they shall lie upon their last beds like *Wild Bulls in a net, full of the fury of the LORD*; And in the morning they shall say, would GOD it were even: and at even they shall say, would GOD it were morning, for the feare of their heart wherewith they shall feare, and for the sight of their eyes, which they shall see. Then (though too late) will they lamentably cry out and complaine: *what hath pride profited us? Or what good hath riches with our vaunting brought us? All those things are passed away like a shadow, and as a Poste that hasteth by. And as a ship that passeth over the waves of the water, and when it is gone by, the trace thereof cannot be found: neither the path-way of the keele in the waves. Or as when a bird hath flowne thorow the aire, there is no token of her way to be found, but the light aire being beaten with the stroke of her wings and parted with the violent noise, and motion of them, is passed thorow, and therein afterwards no signe where she went*

is to be found. Or like as when an arrow is shot at a marke, it parteth the aire, which immediately commeth together againe; so that a man cannot know where it went thorow: Even so we in like manner, as soone as we were borne, began to draw to our end, and had no signe of vertue to shew: but we consumed in our owne wickednesse. For the hope of the ungodly is like dust, that is blowne away with the wind, like a thin froth that is driven away with the storme: like as the smoke which is dispersed here and there with a tempest, and passeth away as the remembrance of a guest that tariat but a day. If a Minister who labours industriously all his life long, to worke upon such as sit under him every Sabbath; Of which, some all the while preferre some base lust before the LORD IESVS; others will not out of their formality to the forwardnesse of the Saints, do what he can, or presse he them never so punctually and upon purpose; I say, if it were possible, that he might talke with any of them, some two houres after they had beene in hell: Oh! How should he find the case altered with them? How would they then roare, because they had dis-regarded his Ministry? What would they not give to have a grant from GOD, to trie them in hearing but one Sermon more? How would they teare their haire, gnash the teeth, and bite their nailes, that they had not listened more seriously, and taken more sensibly to heart those many heavenly instructions, spirituall discoveries, secret (but well understood) intimations, that their state to GOD-ward was starke naught, by which hee sought with much earnestnesse and

*The issue of
such as regard
not their faith-
full Minister.*

*Despisers of
their Minister
described.*

Isa. 33. 31, 32

zeale, even to the waisting of his bloud and life, to save the bloud of their soules? And yet for all this, you will not be warned in time, *charme the charmers never so wisely*: But some of you sit here before us from day to day, as senselesse of those things which most deeply and dearly concerne the eternall ruine, or welfare of your precious soules, as the seates upon which you sit, the pillars you leane unto; nay, the dead bodies you tread upon: others looking towards heaven a faire off and professing a little, *sit before us* as though they were right and truly religious; *and they heare our words, but they will not doe them*: For with their mouth they shew much love, but their heart goeth after their covetousnesse. And loe, we are unto them, as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: For they heare our words, but they do them not. They are friends to the better side, may go farre, and even suffer sometimes in good causes, &c. But let us once touch them in point of commodity, about their enclosures, immoderate plungings into worldly affaires, detaining Church-dues, usury, and other dishonest gaine, and bale niggardise; If out of grieve of heart for their shaming Religion, exposing the Gospell of **IESVS CHRIST** to blasphemy, and hardening others against Profession, we meddle with their fashions, their pride, their worldly-mindednesse, and conforming to the world almost in every thing, save onely some religious formes; If we presse them more particularly upon danger of damnation to more holy strictnesse, precisenesse

and

and zeale, knowing too well, by long observation and acquaintance, that they never yet passed the perfections of formall Professours, and foolish Virgins: Alas! We then find by too much wo-
 full experience; if they politikely bite it not in, that this faithfull dealing doth marvellously discontent them, and these *precious Balmes* do breake their heads with a witnesse, and make the bloud run about their eares; whereupon they are wont to fall upon us more foule, (such true Pharisees are they) than would either the drunkard or good-fellow, the Publicans and harlots do in such cases: they presently swelling with much passionate heat, proud indignation, disdain and impatiency to be reform'd, have recourse to such weake and carnall cavils, contradictions, exceptions, excuses and raving; that in nothing more do they discover to every judicious man of G O D, or any who doth not flatter them, or whom they doe not blinde with their entertainements and bountie, or delude with painted pretences, and art of seeming, their formality, and false-heartednesse. And yet, as they are characteriz'd, *Isa. 57. 2. They seeke the L O R D daily, and delight to know his waies, as a nation that did righteousness, and forsooke not the ordinance of their G O D: they aske of Him the ordinances of justice: they take delight in approaching to G O D:* They may have divine Ordinances on foot in their families, entertaine G O D's people at their Tables, fast and afflict their soules upon dayes of humiliation, as appeares in the fore-cited Chapter, Verse 3. *Hear the word gladly, with Herod; and with*

Formall Professors.

with much respect and acceptation *observe* the messenger, &c. But they will not stirre an inch further from the World, or nearer to G O D, say what he will, let him preach out his heart, as they say. They will not abate one jot of their over-eager pursuit after the things of this life, or wagg one foot out of the unzealous plodding course of formall Christianity; no, not for the Sermons, perhaps of twenty yeares, and that from him who hath all the while laboured faithfully so farre to enlighten them, as that they might not depart this life with hope of heaven; and then with the *foolish Virgins*, fall (utterly against all expectation, both of themselves and others) into the bottomlesse pit of hell. *O quam multi cum hac spe ad aeternos labores, & bella descendunt!* How many (saith one) goe to hell with a vaine hope of heaven; whose chiefeft cause of damnation is their false perswasion, and groundlesse presumption of salvation! Well, be it either the one, or the other; the besotted sensualist, or selfe-deluding formalist, could we speake with them upon their beds of death (their consciences awaked) or the day after they were damned in hell; we should find them then, though in the meane time they suffer many fowre apprehensions to arise in their hearts against us, in a much altered tune and temper. Then would they with much amazednesse and terrible feare, yell out those now too late hideous complaints: *Wee fooles counted his life madnesse, &c. we wearied our selves in the way of wickednesse and destruction, &c. What hath pride profited us? &c.* Then would they curse all dawbers,

dawbers, and justifie all downe-right dealers: contempt of whole counsell, would now cut in peeces their very heart-strings with restlesse anguish and horreur, and mightily strengthen the never-dying worme; whereby the enraged soule will thrust its owne hands, as it were, into its owne bowels, and teare open the very fountaine of life and sense to feed upon it selfe. For, the worme of conscience (say Divines) is onely a continuall remorse and furious reflexion of the soule upon its owne wilfull folly, and thereby the wofull misery it hath brought upon it selfe.

See Basil. Tom.
1. Pag 469.

*What is the
worme of con-
science.*

2. This may serve to stirre up all the sonnes and daughters of wisdom to hoard up with all holy greedinesse, instead of earthly pelfe, transitory toys and shining clay, the rich and lasting treasures of divine wealth and immortall graces. For, these heavenly jewels purchased with CHRISTs blood, and planted in the heart by the omnipotent hand of the HOLY GHOST, will shine comfortably upon our soules with beames of blessednesse and peace, amid all the miseries and confusions, the darknesse and most desperate dangers of this present life: nay, in the very *valley of the shadow of death*, their splendour and spirituall glory will not onely dissolve, and dispell all mists of horreur which can possibly arise from the apprehension of hell, the grave, those last dreadfull pangs, or any other terrible thing; but also illighten, conduct and carie us triumphantly thorow the abhorred confines of the *King of feare* upon the wings of joy, and in the armes of Angels, to *unapproachable light*,
unknowne

*The benefit of
heavenly trea-
sure.*

*Changes to be
expected.*

*Dies, hora, mo-
mentum, ever-
tendis domina-
tionibus suffi-
cit, quæ ada-
mantinis cre-
debantur radi-
cibus esse fun-
datae, Casaub.*

Iob 1. 11.

unknown pleasures, and endlesse blisse. It may be, as yet, thou standest upright without any changes, unstir'd in thy state by any adverse storme, supposing thy mountaine so strong, that thou shalt never bee mooved. Thus long perhaps the Almighty hath beene with thee: His candle hath shined upon thy head, and His patient providence rested with all favour and successe upon thy Tabernacle; so that hitherto thou hast seene no dayes of sorrow; but even washed thy steps with butter, and the rocke hath poured thee out rivers of oyle, &c. Yet for all this, the day may come, before thou die, that thou maist be stript of all, and become as poore as Iob, as they say, by fire, robbery, suretiship, ship-wracke, the destroying sword, desolations of war, or by the hand of God in some other kind; Even, *A day, an houre, a moment* (saith one) *is enough to over-terne the things that seemed to have beene founded and rooted in adamant*: Labour therefore industriously before-hand so to furnish and fortifie thine heart with patience, noblenesse of spirit, Christian fortitude, the mightinesse of Iobs faith, Cap. 13. 15. And his manifold integrities, Cap. 31. That if such an evill day should come upon thee (and who can looke for exemption when he lookes upon Iobs affliction) thou maist with an unrepining submission to Gods good providence and pleasure, take up his sweetest resolution and repose: *Naked came I out of my mothers wombe, and naked shall I retorne thither: the LORD gave, and the LORD hath taken away, blessed bee the name of the LORD.* Though, as yet, by a miracle of rarest

rarest mercy, calme and serenity rest upon the
 firmament of our state; yet who knowes how
 soone, especially, sith many of G O D S dearest
 servants beyond the seas have lyen so long in
 teares and bloud, some dismall cloud and tempe-
 stuous storme may arise out of the hellish fogs of
 our many hainous sinnes and crying abominati-
 ons, and breake out upon us, and that with greater
 terrour, and farre more horribly, by reason of the
 unexpectednesse and our present desperate securi-
 ty: Though the Sun of the Gospell, and glory of a
 matchlesse Ministry shine yet full faire among us
 in the Meridian of our peace and prosperous daies,
 yet little know we, how soone and suddenly it
 may decline and set in a sea of confusion, calamity
 and woe: And therefore hoard up greedily in the
 meane time, and while the Sun shines, a rich trea-
 sury of saving knowledge, grace and good life;
 that if need require, thou maist then resolutely re-
 ply with blessed *Paul* against all contradictions and
 temptations to the contrary: *I am ready not to bee* Acts 21.13.
bound onely, but also to die for the name of the
 L O R D
 I E S U S: Though at this present thou doest per-
 haps with much sweet contentment enjoy thy
 G O D comfortably, and His pleased face; many
 heavenly dewes of spirituall joy, glorious re-
 freshings, and abundance of spirituall delights fall
 upon thy soule from the Throne of mercy every
 time thou comest neare Him; Thou canst say
 unto thy Dearest out of thy present feeling, *I am* Cant. 6.13.
my Beloveds, and my Beloved is mine, and in some
 good measure keepe a part with the Saints of old,
 in

Iob 19. 23, 24,
25.

Pfal. 46. 2, 3.

Rom. 8. 38.

Meanes for fu-
ture comfort to
be used.

in such victorious and triumphant Songs as these :
*Oh that my words were now written, Oh that they were
 printed in a booke ! That they were graven with an
 iron pen and lead, in the rocke for ever. For, I know
 that my Redeemer liveth, &c. We will not feare,
 though the earth be remooved : and though the moun-
 taines be carried into the middest of the sea : though
 the waters thereof roare, and be troubled, though the
 mountaines shake with the swelling thereof. Selah. I
 am perswaded that neither death nor life, nor Angels,
 nor principalities, nor powers, &c. Yet for all this,
 that onely wise G O D of thine may hereafter for
 some cause seeming good to Himselfe, and for thy
 good, with-draw from thee the light of His coun-
 tenance, and sense of His love, and leave thee for a
 time to the darknesse of thine owne spirit, and Sa-
 tans forest temptations, &c. Ply therefore in this
 prosperity of thy soule all blessed meanes; the Mi-
 nistry, Sacraments, Prayer, Conference, Medita-
 tions, humiliation-daies, holinesse of life, cleare-
 nesse of conscience, watching over thy heart,
 walking with G O D, sanctified use of afflictions,
 experimentall observation of G O D's dealings
 with thee from time to time, workes of justice,
 mercy and truth, &c. Thereby so to quicken,
 fortifie and Steele thy faith, that in the bitterest ex-
 tremity of thy spirituall distresse, thou maist be a-
 ble to say with Iob, *Though He slay me, yet will I trust
 in Him, Iob 13. 15.* A thousand crosses, moe, cala-
 mities and troubles may over-take thee before
 thou takest thy leave of this vale of teares : It will
 be thy wisdome therefore now in this calme to
 provide*

provide for a storme; treasure up out of Gods Booke many mollifying medicines and soveraigne antidotes against all slavish and vexing forethought of them in the meantime, and their bitterness when they shall come upon thee. Thou maist be assured, if thou be a sonne, thy heavenly Father will ever correct thee; 1. ^a *Never before there bee need*: and alwayes in 2. ^b *wisdomes*. 3. ^c *Measure*. 4. ^d *Love* and *tendernesse*. 5. *For a moment onely*. 6. *To trie thee*; what drosse of corruption, and what sound metall of grace is in thee. 7. To purge out sinne. 8. To refine thee, and make the vertues of CHRIST in thee more shining and illustrious. 9. To stirre up, quicken and increase all saving graces in thy soule. Of which see my exposition upon the 26 Chapter of *Isa*. Amongst all the rest, Faith ever becomes most famous by afflictions. Witnesse that cloud of witnesses, *Heb*. 11. 10. To make thee blessed. 11. To save thee. 12. And He ^m will be ever with thee in trouble. 13. He ^m will deliver thee. 14. Nay, and never was Goldsmith more curious and precise to watch the very first leason, when his gold is thorowly refined and fitted for use, that he may take it out of the furnace; than our gracious God ^a waits in such cases with an holy longing, that He may have mercy upon thee and deliver thee. But howsoever, or whatsoever befall thee in this life, thou must upon

*How and why
G O D cor-
recteth his.*

^a 1 Pet 1.6.

^b Heb 12.9, 10

Isa 28.26, &c.

^c *Isa*. 27.7, 8.

And 28.27, 28

Ierem. 46. 28.

1 Cor. 10. 13.

^d Prov. 3. 12.

Heb. 12. 5, 6.

Rev. 3. 19 *Isa*.

63. 9. *Psal*. 103

13, 14. *Hos*. 11

8, 9. *Isa*. 40. 11.

And 49. 13, 14

15. And 54. 11

Psal. 56. 8.

^e *Psal* 30. 5. &c

103. 9. & 125.

3. *Isa*. 10. 25.

And 54. 7, 8.

And 57. 16.

Ier. 3. 12. *Mic*.

7. 18.

^f *Deut*. 8. 2.

Psalme 66. 10

Proverb. 17. 3.

1 Pet. 1. 6, 7.

Iam. 1. 2.

Isa. 1. 25. And

4. 4. And 27. 9.

Prov. 20. 30.

Psal. 119. 67.

^g *Dan*. 11. 35.

& 12. 10. *Zac*.

13. 9. 1 Pet. 1. 6, 7. ^h *Ioh*. 15. 2. *Rom*. 5. 3, 4, 5. *Isa*. 26. 9. *Iam*. 1. 2, 3. ⁱ *Iob* 5. 17. *Iam*. 1. 12. And 5. 51. *Psal*. 94. 12. ^j 1 Cor. 11. 32. 2 Cor. 4. 17. ^k *Isa*. 41. 10, 11. And 43. 2. *Psal*. 91. 15. ^l *Iob* 5. 18, 19. *Psal*. 34. 17, 18, 19. And 50. 19. And 91. 15. ^m *Isa*. 30. 18.

necessity

How to prepare
against death.

necessity ere it be long, lie gasping for breath upon thy dying bed, and there grapple hand to hand with the utmost and concurrent rage of all the powers of darknesse, and that king of feare attended with his terrours: and therefore let the whole course of thy life be a conscionable preparative to die comfortably: Suppose every Day thy last, and thereupon so behave thy selfe both in thy generall and particular calling, as though thou shouldest be called to an exact account at night for all things done in the flesh, before that last and highest Tribunal: In all thy thoughts, words, actions and undertakings in any kind, say thus unto thy selfe: would I do thus and thus, if I certainly knew the next houre to be my last: In a word, so live, that upon good ground thou maist bring *Dauids* undaunted boldnesse to thy bed of death: *Though I walke through the valley of the shadow of death, I will feare no evill.*

Speciall preparatives.

Here, upon this seasonable occasion, give mee leave to commend and tender unto you some speciall preparatives, rules, motives and meanes to furnish before-hand, and fortifie your spirits against all future evils, and terrible things that are towards.

1. Preparative.

Get Patience.

The benefits of
Patience.

I. Treasure up richly and abundantly before-hand the precepts, practice and experimentall sweetnesse of patience, that most usefull and precious virtue, which may serve (when time serves) as a soveraigne antidote, to abate, and abolish the sting and venime of all crosses, afflictions, and mortall miseries, and as a comfortable cordiall to support

support and hold up thy heart in the bitterness and extremity of the sore.

Mighty and miraculous was the worke of this glorious grace in blessed *Iob*. By its heavenly and invincible influence upon his humble soule, it did not onely utterly extinguish (which was a very admirable and extraordinary thing) all that desperate anguish and slavish griefe, which such variety and extremity of greatest miseries, that ever befell any mortall man, would have naturally bred in the hopelesse hearts of impatient worldlings; least of which is many times enough to drive them to despaire and selfe-destruction; but also * enabled him with the sweetest calmnesse of a well-composed and unshaken spirit, even to blesse the **L O R D** his **G O D** for taking from him these transitory things, of which he was the true Proprietary, and which in much undeserved mercy He had lent unto him so long. *The L O R D gave, (said he) and the L O R D hath taken away, blessed be the name of the L O R D.*

Iobs patience.

* Quanta adversus eum jacula missa? Quanta admota tormenta? jactura rei familiaris infligitur: numerosæ sobolis orbitas irrogatur: Dives in censu Dominus; & in liberis Pater ditior: Nec Do-

minus repente, nec Pater est. Accedit vulnorum vastitas, & tabescentes, ac defluentes artus vermium quoque edax poena consumit, &c. Nec tamen *Iob* gravibus & densis afflictationibus frangitur, quo minus inter illas angustias & pressuras suas **DEI** benedictio victrice patientiæ prædicetur. *Cyprian. de bono Patientiæ.*

Nihil in Domo remanserat, omnia in uno ictu perierunt, quibus opulentus paulò antè videbatur. Subitò mendicus in stercore sedet, à capite usque ad pedes vermibus scatens. Quid istâ miseriâ miserius? Quid interiore fœlicitate fœlicius? Perdiderat omnia illa quæ dederat **DEVS**, sed habebat Ipsum qui omnia dederat **DEVM**—Certe pauper est, certe nihil habet. Si nihil remansit, de quo thesauro istæ gemmæ laudis **DEI** proferantur?—O virum putrem, & integrum; O fœdum & pulchrum; O vulnerratum, & sanum; O in stercore sedentem, & in cœlo regnantem! *Aug. de Temp. Ser. 105.*

With what infinite, implacable indignation, and bloody rage would *Shemeis* railing have rent

Dauids patience

in peeces the heart of many a gracelesse King: And yet *David* by the helpe of this holy vertue, passed on along patiently without wound, or passion.

Eli's patience.

That heavy newes which was so horrible, that it made both the eares of every one that heard it, tingle, brought by *Samuel* to *Eli* immediately from *God's* owne mouth, might have made many an earth-worm to have run mad with the very fore-thought of so much misery to come: But good old patient *Eli*, when he had heard it all, sweetly ejaculates: *It is the LORD: Let him doe what seemeth him good.*

2 Sam. 3. 18.

The taking away of two sonnes at once by a sudden and violent death, with visible vengeance from heaven, and in the midst of a most horrible sinne, is naturally matter of sorrow which cannot be exprest, and extremest griefe: yet *Aaron* in such a case having learned conformity of his owne will to the divine pleasure of the onely wise *God*; when *Moses* told him that the *LORD* would be sanctified in them that come nigh Him, and before all the people he would be glorified; He held his peace: And *Aaron* held his peace. So quieting his heart because *God* would have it so. See further for this purpose, *2 Sam. 3. 15, 26. Isa 39. 8. &c.*

Levit. 10. 3.

By these few precedents you may easily perceive what singular and soveraigne power patience hath to pull the sting, and extract the poyson out of the most grievous calamities and greatest troubles.

*Impatience
worse then any
cure*

But now on the contrary: Impatience and unpleasednesse

pleasednesse with **G O D**s providence in sending both good and ^aill, yet ever in love, and for our good; *For^b what sonne is he, whom the Father cha- steneth not?* doth more afflict us than all our affli- ctions. The storme of **G O D**s wrath breakes out sometimes upon the outward state of some greedy fretting mammonist, and He justly finites him for his wicked covetousnesse and dishonest gaine, per- haps in the height and horgleame of his prosperi- ty and thriving, by some suddenvisible consump- tion, or secret wasting curse: He (as such cove- tous wretches are wont) takes on extremely, farre beyond the rage of the maddest bedlam. He stamps and stares (as they say) roares and raves, gnasherh his teeth, teares his haire, bites his nailes, almost like a damned soule, that hath new lost hea- ven; untill at length the Devill lead him to lay violent hands upon himselfe. Now, are not these selfe-vexing tortures farre more terrible than the taking away of his transitories? Is not the cutting of his owne throat incomparably worse than the crosse? A bird that is intangled amongst lime- twigs, the more she stirres and struggles, the more she is made sure, and doubles her danger: A ^cre- pining reluctance, and angry striving (as it were) to get out of **G O D**s hands, doth ever envenime and exasperate the wound, and makes us ten times worse, and more miserable, than if we fairely and

^aIn the equity of an holy and just proportion, wee must expect as well ill as good, at the hands of God. What?

(saith Iob) shal wee receive good at the hand of God, and shall wee not receive e- vill? Cap. 2. 10.

^bMagis timere debemus, si aut nullas, aut par- vas tribulatio- nes in hoc sa- culo patimur: quia si Deus flagellat om- nem filium quem recipit, sine dubio quē non flagellat, non recipit: Aug. de Temp^e Serm. 105.

^cQuid indig- na is? Quereat & indignatio nil aliud quam accessio mali sunt; nihil e- nim tam exas- perat fervorem vulneris, quam ferendi impati- entia. Omnis

indignatio in tormentum suum proficit. Sic laqueos fera dum jactat, alstringit; sic aves viscum, dum trepidantes excutiunt, plumis omnibus illinunt: nullum tam arctum est jugum, quod non minus lædat ducentem, quam repugnantem. Vnum est levamen- tum malorum ingentium etiam pati, & necessitatibus suis obsequi. Quid igitur morbo corporis animi morbum addere juvat, teq; miseriorem facere murmurando, &c.

Impatency embitters all comforts.

Hest. 5. 11.
12.
13.

patiently submitted to his omnipotent and most mercifull will. Neither doth want of patience only mightily enrage a crosse, but it also embitters all our comforts. The bare omission of a meere complement in *Mordecai* did not only fill *Hamans* proud heart with many raging distempers of hatred, malice, revenge, foolish indignation and much furious discontentment; but also turned all the pleasure, and kindly relish in his courtly pleasures, riches, honours, offices, extraordinary advancements and royall favours, into gall and worme-wood. And *Haman* told them of the glory of his riches, and the multitude of his children, and all the things wherein the King had promoted him, and how he had advanced him above the Princes and servants of the King. *Haman* said moreover, yea *Esther* the *Queene* did let no man come in with the King unto the Banquet that she had prepared, but my selfe, and to morrow am I invited unto her also with the King. Yet all this availeth me nothing, so long as I see *Mordecai* the Jew sitting at the Kings gate. Whereas now *David*, a King, as I told you before, by the benefit of this blessed grace, did not suffer his Princely spirit to be un-calmed at all, no not by the traitorous and most intollerable reviling of a dead dog, and his basest vassall.

2. Preparation.
Keepe off the
world.
Mischiefes of
earthly-minded-
nesse.

2. Keepe off thy heart from the world, in the greatest affluence of wealth and worldly prosperity. Earthly-mindednesse ever sharpeneth and keenes the sting in all distresses. It gives teeth to the crosse to eat out the very heart of the afflicted. Had not *Iob* beene able to have professed, that in the height of his happinesse he was thus affected:

If

If I have made gold my hope, or have said to the fine gold, Thou art my confidence: If I rejoiced because my wealth was great, and because my hand had gotten much: [Here ^a say Divines, something is understood, as *dispercam*, then let me perish, or the like] If ^b I beheld the Sun when it shined, or the Moone walking in brightnesse: And my heart hath beene secretly enticed, or my mouth hath kissed my hand: ---Then should I have denied the G O D that is above. If I grew proud, puffed up, or pleased my selfe with the glistering brightnesse of my earthly abundance, let it bee so and so with mee: I say, except *Iobs* heart had beene thus ^c wained from the world, when as yet he wallowed in wealth; hee had never beene able to hold out in the evill day, and to have borne so bravely the ruine of so rich a state without repining. But now churlish *Nabal*, whose affections were notoriously nail'd to the earth; though perhaps once or twice a yeare he made a joviall and frolicke feast, as other cunning worldlings are wont to their good-fellow companions, upon purpose to procure and preserve a Pharisaicall reputation of bounty with some flattering dependants, and for a cloke to colour their covetousnesse and

^aHic subaudienda imprecatio, *dispercam*, &c. *Merc. in loc.*

^bIob 31. 26.

Quidam hoc ita exposuerunt, quasi *Iob* *bus* profiteretur, se *Solem* & *Lunam* non adorasse: quia antiquis ea superstitio valde usitata erat, praesertim in Oriente: --- *Is* vero sensus verus quidem est, sed tamen loco praesenti non convenit: *Iobus* hic voluit aliam similitudinem uti, & equidem juxta sermonem, quem jam habuimus de eo quod professus est se

nullam superbiam & arrogantiam laborasse, &c. *Calvin in loc.* ^c Si lætatus sum, inquit, multis mihi affluentibus undique divitijs, si recondidi aurum in pulverem, si spem in pretiosis lapidibus habui. Hæc ille. Propterea nec quum crepta quidem omnia subito essent, turbatus est, quippe qui praesentibus non delectantur, &c. --- Quas omnes ob res metum ipse plerumque admirari soleo, quare in mentem Diabolo venit, exercitationes istius non ignorant, tot tantosque adversus ipsum cogitasse labores. Cur igitur illi venit in mentem? Truculentissima certe bestia nunquam solet desperare victoriam, quod ad condemnationem nostram spectat: nam ille nunquam ut dixi, nostram desperat perditionem: nos de salute nostra sæpius desperamus. *Cbrist. Hom. 34 in Mat.*

*How the world
may be kept off.*

*All things be-
low are vanity.*

*Quid sunt
res humanæ?*

*Cinis, pulvis,
fumus, umbra,
folia cadentia,
flos, somnium,
fabula, ventus,
aër, penna mo-
bilis, unda de-
currens, & si
quid illis infe-
rius. Chrysost.
In Epist. ad
Heb. Hom 9.*

*Inquiramus, si
placet, quæ
sunt illa præ-
sentis vitæ præ-
clara? Divitiæ, gloria, potentia, magnum existimari ab hominibus? Sed videbis nihil
illis esse incertius --- Et sicut videri nequit in rotâ, quæ continuò versatur, aliqua
pars ejus, eò quod crebrâ circumferentiâ, semper summa fiunt ima, & ima summa: ita
& nostrarum rerum imperus dum continuò vertuntur summa facit infima: ut videre
licet in divitijs, potentijs, & alijs. Nunquam enim in eodem statu maneat, sed semper
instabiles, fluminum fluxus imitantur. Idem Hom. de Nomine Abram.*

** Poma Gomorrhæa pulchra quidem sunt, sed cum franguntur, in vagum pulverem
fatiscunt.*

*All things be-
low cause vex-
ation of spirit.*

cruelty; yet he was of a flinty bosome in respect of doggednesse and extreme niggardise, especially towards Gods people, and his heart by excessive rooting there, was turned wholly into earth: and therefore in the evill day, *it died within him, and he became as a stone.* To keepe off the world in a fit distance, that it do thee no deadly hurt, and undo thee quite; keepe still fresh and strong in thy thoughts a true estimate and right conceipt of the mutability of all things here below, and thine owne mortality. In their best condition and highest confluence, they are but **1. Vanity:** We shall never find in them any solidity; or that good or comfort which we still with much eager pursuit and thirst expect and labour in vaine to extract from them: but upon triall and trust in them, they will ever prove empty clouds, broken staves of reed, * Apples of Sodom, Wells without water. And when we graspe them most greedily, we embrace nothing but smoke, which wrings teares from our eyes, and vanisheth into nothing.

2. Vexation of spirit. Besides the emptinesse and absence of that imaginary felicity which we hunt after in them; there is also the presence and plenty of much misery and hearts griefe, which the
flaves

slaves of pleasure, and lovers of the world little looke for, when they at first resolve to sell their soules for such transitory trash. *Divitias invenisti?* (saith one) *Requiem perdidisti.* Hast thou found riches? Thou hast lost thy rest. A man that will be rich, takes no more rest, than one upon a racke, or bed of thornes; like ^f *Anacreon* with his five Talents, still distracted with worldly thoughts, and continually prickt with cares and feares.

3. They cannot satisfie the soule. Gold can no more fill the spirit of a man, than grace his purse. Betweene heaven and earth, spirits and bodies, soules and silver, there is no proportion. And therefore no earthly excellencies, no carnall pleasures, no worldly treasures are fit matter, or a full object, for such an immateriall, immortall and heavenly borne-being to feed upon with any proper delight, true comfort, or sound contentment. Not all this great materiall world, or greatest masse of gold can possibly fill the mighty capacity and immeasurable appetite of this little sparke of heaven breath'd into us by the infinite power of an Almighty hand. A man may as well fill a bag with wisdom, as the soule with the world; a chest with vertues, as the mind with wealth.

4. They cannot helpe in the evill day. *Their blood* (saith the Prophet) *shall bee powred out as dust, and their flesh as the dung: neither their silver nor their gold shall bee able to deliver them in the day of the LORDS wrath.* Put a man into a pang of any painefull maladie, and bodily torture; as into a fit of the Stone, Strangury,

^f *Anacreon*
quinq; talentis
Polycrate do-
natus, cum per
duas noctes
pro ipsis solici-
tus fuisset, red-
didit ea, inqui-
ens; non tanti
esse quantâ ip-
sorum nomine
curâ laboraret.
Stob. Cap. 39.

*Things below
cannot satisfie
the soule.*

*Nor helpe in
the evill day.*
Zeph. 1. 17, 18.

No torture of
 body like unto it
 no strappados,
 hot irons, Pha-
 laris Bulls, all fears, griefs, suspicions, discontents are swallowed up & drowned in this Euri-
 pus, this Irish Sea, this Ocean of misery, as so many small brooks. This is the quintessence of hu-
 mane adversity; all other diseases whatsoever are but flea-bitings to Melancholy in extent.
 'Tis the pith of them all. And a melancholy man is that true Prometheus which is bound to
 Caucasus the true Tithius, whose bowels are still by a Vulture devoured, as Poets feigne, and
 so doth I. Icius Giraldu interpret it, of anxieties, and those griping cares. In all other mala-
 dies whatsoever we seek for help: If a leg or an arm ache through any distemperature or wound:
 or that we have any ordinary disease, above all things whatsoever, we desire help & health,
 a present recovery, if by any means possibly it may be procured. We will freely part with all
 our other substance, endure any misery, drink bitter potions, swallow those distastfull pills,
 suffer our joynts to be seared, to be cut off; anything for future health; so sweet, so deare, so
 precious above all other things in the world is life: but to a melancholike man, nothing so tedi-
 ous; nothing so odious; that which they so carefully seek to preserve, he abhors; he alone, so inte-
 lerable are his pains. Burton of Melan. pag. 274. A most lothsome and horrible disease in
 the haire unheard of in former times, as Morbus Gallicus and Sudor Anglicus, bred by mo-
 dern luxury & excesse: it seizeth specially upon women; and by reason of a viscidus venomous
 humour, glues together (as it were) the haire of the head with a prodigious ugly implication
 and intanglement: sometimes taking the forme of a great snake, sometimes of many little ser-
 pents: full of nastiness, vermine and noysome smell: And that which is most to be admired,
 and never eye saw before, pricked with a needle, they yeeld bloudy drops; And at the first
 spreading of this dreadfull disease in Poland, all that cut off this horrible and snakie haire,
 lost their eyes, or the humor falling down upon other parts of the body, tortur'd them extreme-
 ly. Heare my Author, that learned and famous Professour of Physicke in Padua, Hercules
 Saxonia in his own words: Plica, est agglutinatio, vel inviscatio quædam pilorum ex hu-
 mido, viscido, lento ac glutinoso. Nunc primum per universam ferè Poloniam grassa-
 tur, imò verò per quasdam Germaniæ partes divaga ut. --- Maximam partem fœmi-
 nas invadit: Eos etiam qui porriginem capitis, quam vulgus tineam vocat, medicamen-
 tis repercutientibus represserunt: Præterea fœminas, quæ menstruis temporibus non
 satis purgantur. --- Quis non novum, mirabile, & horridum putet capillos ex propriâ
 naturâ planos, demissos ac simplices, momento temporis sponte suâ sub cœlo admo-
 dum frigido incrisciari, paulò post erigi, involvi, atq; indissolubiliter conjungi, varias
 recipere figuras, quandoq; maximi cujusdam anguis, aliquandò plurium & minorum
 serpentum, undiq; vermes, spurciciem fœtoremq; redolere: Quodq; omnium maxi-
 mum est, & à seculo inauditum, acu perpunctos, vel transfixos sanguinem effundere.
 --- Expertum est, qui tales fasciculos implicatorum peratè inter se crinium deaserint,
 eos oculis capi, aut defluxibus ad alias partes corporis gravissimè torqueri. It began
 first not many yeares ago in Poland. It is now entred into many parts of Germany. And
 me t hinks, our monstrous Fashionists, both male and female; the one for nourishing their
 horrid bushes of vanity; the other for their most unnaturall and cursed cutting their haire,
 should every boure seare and tremble, lest they should bring it upon their owne heads, and a-
 mongst us in this Kingdome.

on any part of his Body; and let him tell me then, what account he would make of all the Imperiall Crownes upon earth, attended with the height and utmost of humane felicities? Or what comfort could he take in the riches, glory and pleasures of the whole world? Or what ease and refreshing can large possessions, sumptuous buildings, pleasant walks, princely favours, dainty fare, choicest delights, or any thing under the Sun, afford in such a case? The very pricke of a needle, or paine of a tooth for the time, will take away the taste of all carnall contentments, and pleasure of the worlds Monarchy. If the LORD should let loose the cord of thy conscience, and set His just and deserved wrath a worke to enkindle flames of horreur in thy heart, what helpe couldest thou have in heapes of gold, or hoards of wealth? Remember *Spirs*. They would bee so farre from healing the wound, or allaying the smart, that they would yet more horribly afflict thy already enraged spirit, and turne them even into fiery Scorpions for thy further torment. Let thy last sicknesse seize upon thee, and then say (for the houre of death, as they say, is the houre of truth) whether all the gold and goods in the world can any more deliver thee from the Arrest of that inexorable Serjeant, than can an handfull of dust? Nay, whether then the extremity of thy spirituall affliction, and anguish of soule, will not be answerable to the former excesse of thine inordinate affection to earthly things, and delights of sense? Or suppose thou shouldest be surprized
by

by that last and great day, which the LORD in mercy hasten; how wilt thou then rescue thy free-hold, when the whole frame of the world is on fire?

*Things below
extend not to e-
ternity.*

5. They cannot possibly lead us beyond this life, or extend to eternity. If we see a servant follow two gentlemen, we know not whose man he is; but their parting will discover to whether he belongs; When death shall sever the owner from the world, then will riches and revenewes, offices and honours, stately buildings, and all outward bravery cleave to the world, and leave him to the world to come as poore a worrne and wretch, as when he first came into this world: and therefore they are all the worlds Heire-loomes, and none of his: Even as *Absoloms* mule went away, when his head was fast in the great Oake, and so left him hanging between heaven & earth, as a wofull spectacle of misery and shamero all beholders: So will all their wealth and worldly felicities deale with their most greedy ingrossers, and dearest minions upon their dying-beds. *They will then most certainly (as Salomon saith) make themselves wings, and flie away as an Eagle toward heaven:* And leave their now forlorne former favourites to the fury of a guilty conscience for their cursed forsaking the Fountaine of living waters, all their life long, and hewing them out such cisternes, broken cisternes that could hold no water; nor help in the evill Day. We all stand at the doore of eternity; if death but once open it naturally or violently, or by any of his thousand thousand waies, we are presently stript of all, and immediately enter upon it, either that of everlasting pleasures, or the

Prov. 23. 5.

Ier. 2. 13.

the other of everlasting pains. And therefore it will be our wisdom in the meantime to value worldly vanities at no more than their own price; and industriously to ply all means which may enrich us with heavenly treasures of that divine stampe and lasting temper, which may attend us thorow all eternity. And as all these things here below are thus mutable and fugitive, so thy selfe art mortall and fraile. A creature as it were but of one daies lasting, like that ¹ Flower and Bird which (as naturalists report) receive their being and birth in the morning; but wither and die at night. Thy abode upon earth is like a vanishing ^{*} vision of the night, a flying dreame, the very dreame of a shadow, &c. This

*Value the world
at her own
price.*

Mans mortality

¹ Flos est, Hemerocallis, cuius vita & pulchritudo diaria est. Sed & volucris ad Hippanim fluvium est, Hemerovi-

es dicta, quæ non ultra diem vivit, sed eadem omnino luce, quâ lucem inchoat, finit, morientiq, Soli commoritur: eodem die, pueri, juvenis, senis ætatem experta manè nascitur, meridie & viget, vesperi consenescit & moritur. Animalculo huic simillima est humana vita. Ad fluvium illa est perpetuo fluentis temporis, sed & volucris est magis quàm avis ulla, vel sagitta, & sæpè omnis suæ pompæ diem unicum, terminum habet, sæpè horam, sæpè paulò productius momentum. Quid ergò annos meditamur & sæcula, sæpè brevioris ævi quàm flores aut florum umbra, aut si quid umbræ vanius, brevius. *Æternit. Prodre. Pag. 10.* ^{*} Optime *Iobus*: Et qui cum, inquit, viderant, dicent ubi est? Velut somnium avolans non invenietur; (somnia inanisimum, volare celerrimum) transiet sicut visio nocturna. Vita quid est? Flos est, fumus est, umbra est, & umbræ umbra, Bulla, Pulvis, Sputa, Ros, Stilla, Glacies est: Iridis arcus deficiens cereus, furculus pertusus, ruinosa domus, cinis dolosus, dies vernus, Aprilis constantissimus, unicus testudinis tinnitus est: Hydria fracta, fontis rota, aranearum tela, maris guttula, vilis stipula, solstitialis herba, brevis fabula, volucris, scintilla, tristis nebula, vesica vento plena, tutulans ad solem columbula: vita, vitium tenerrimum, folium levissimum, filum subtilissimum, pomum aureum est, sed intus putridum, &c. Si nihil est umbra, dic quid umbræ somnium? Sexcenta mille talia de vitâ humanâ rectè pronunciantur. Mihi omnium rectissime videtur dixisse, qui vitam vocant *Somnium umbræ brevissimum*. Compendiorem dicamus: vita est

Somnus, Bulla, Vitrum, Glacies, Flos, Fabula, Fœnum,

Umbra, Cinis, Punctum, Vox, Sonus, Aura, Nihil. Ibid.

Vita præsens figura est & deceptio, & à somnijs nihil differt: Ergò mens ea est puerilis, quæ ad umbras spectat, de somnijs superbit, & rebus fluxis alligatur. *Chrys. in Gen. Hom. 35.*

swift

swift tide of mans life, after it once turneth and declineth, ever runneth with a perpetuall ebbe and falling streame, but never floweth againe : Our leafe once fallen, springeth no more; neither doth the Sun or the Summer beautifie us againe with the garments of new leaves and flowers, or ever after revive or renew us with freshnesse of youth, and former strength. Not onely *Salomon* (*Eccles. 1.*) makes us in this respect more miserable than the Sun and other soule-lesse creatures; but even the Poet also by the light of naturall reason (whom I urge onely to make Christians, mindlesse of their owne mortality, ashamed, who have thoughts of heaven and earth, as though eternitie were upon earth, and time onely in heaven) tels us that, *Soles occidere & redire possunt* : Thus in English;

Carullus:

*The Sun may set and rise:
But we contrariwise,
Sleepe after one short light,
An everlasting night.*

Which we must onely understand of returning any more to life and light in this world. Nay, in a word, lay thy selfe loaden with the utmost of all earthly excellencies and felicities in the one scale of the ballance, and vanity in the other, and vanity will weigh thee downe. Take heed therefore of trusting to the world in the meane time, lest it torture thee extremely in the time of trouble.

3. Preparative.
Weaken not thy
spirit.

3. Take heed of weakening in the meane time, and unnecessarily over-wearying thy spirit:

1. By

1. By carking fore-thought of future evils, which forty to one may never fall out. Many men I am perswaded, (such is the naturall vanity of our minds) do more vex themselves with feare and fore-conceit of imaginary evils, which never befall; then they have just cause, to take on and trouble their hearts for all other true, reall, actuall troubles, which fall upon them. Thus many times do men torture themselves vainly with immoderate feare of forreine invasion, home-bred confusion, change of religion, the fiery triall, burning at a stake, distraction of mind, surprize by the Plague, Small Poxe, Purples, Spotted Fever, distresse and going backward in their outward state, losse of some child they love best, destruction of their goods by fire, robbery, ship-wracke, the frownes of greatnesse, hurt and revenge from those that hate them, hardnesse of heart, failing of their faith, spirittuall desertion, overthrow by temptation, despaire of Gods mercies, sudden death, discomfortable carriage in their last sickness, the king of feare himselfe; what shall become of their children, when they are gone, &c. By these and millions moe of such causelesse and carking fore-imaginings, the very flower and vigour of mens spirits may be much emasculated, and wasted wofully. A godly care to prevent them by repentance and prayer, and a carefull preparation by mortifying meditations, and Christian magnanimity to beare them patiently, if we be put unto it, is commendable and comfortable: but in the meane time to inspire and moderate

1. Thoughts of future evils weaken the spirit.

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rate our selves with much distrustfull misery and needlesse torture about them, to our hinderance, distraction and discomfort in any businesses of either of our callings, or any waies, unchearefull walking; by slavish pre-conceits to double and multiply their stings, and to suffer them so often before they seize upon us, is both un-noble and un-necessary: most unworthy the morall resolution of a meere naturall man, and the generous spirit of an honest Heathen; much more the invincible fortitude of any of CHRISTs favourites, and heires of heaven.

Or,

2. Selfe-created
crosses weaken
the spirit.

2. Selfe-created crosses, that I may so call them. For so it often is, that many married couples, governours of families (to instance there) having the world at will (as they say) and wanting nothing that heart can wish from GODs hand for outward things: and yet (I know not how) by reason of passion, covetousnesse, pride, waiwardnesse, frowardnesse, or something, they mutually embitter their lives one unto another with much uncomfortablenesse, discontentment and jarring. I would advise all such (and there are many and many such abroad in the world) punctually and impartially to examine their consciences; whether such secret sins as these, of which they take no notice, may not be the causes of it.

Due motives
to marriage.

1. Matching, as being not mooved principally and predominantly with portion, parentage, personage, beauty, lust, riches, lands, flattery, friendship, greatness of family, forced perswasions, Parents

rents covetous importunity, or some base and irreligious by-respect and gracelesse ground. This the Apostle calleth *marrying in the Lord*: that is, for no by-respect, but in the feare of God, 1 Cor. 7.39. Without which all matches are miserable, though they should be made up with hoards of wealth and heapes of gold as high as heaven, crowned with honours transcendent to the starres. The basenesse, folly and iniquity of these times is not more visible & eminent in any thing, than in making, or rather marring of marriages. How often may we see by ordinary observation a little golden glue to joyne fast in the dearest bonds, pearles and clay? And silken fooles to carrie away sufficiencies above their worthlesse weight in richest jewels? The world is starke mad in this Point. But they are rightly served; noble miseries and golden fetters are fit enough for such couples. For from this bitter root of a covetous, carnall, ambitious, or any wayes unconscionable choice, springs a world of misery and mischief; overthrow and ruine of great houses, scandalous divorces, unlawfull separations, dishonour, disturbance, jealousies, adulteries, bastardies, brawlings, mutuall exprobration of each others infirmities, deformity, portion, parentage, or some other cutting and netling matter of discontent; sinfull disorders in families, ill education of children, &c. And, without repentance, after a few and wretched dayes tediously worne out with much irksomnesse and hearts-breake, lying together everlastingly in the lake of fire, there banning each other

*Mischiefes of
unmeet matches*

other with much desperate horroure, and many bitter despairefull gnashings of teeth, that ever they entered into that estate.

*Carnall love in
marriage.*

2. Predominancy of carnall love. Which may be justly punished with many fits of frowardnesse and falling out, from such small occasions and light grounds; that the Parties may well perceive, that the correcting hand of G O D is in it leading them thereby to the sight and notice, to remorse and reformation of the brutish sensuality and sinfulness of their matrimoniall affection; which should ever be rectified by reason, and spiritualiz'd with grace. Mariage is rather a fellowship of dearest amity, then disordered love. And love and amity are as different as the burning sicke heat of a fever from the naturall kindly heat of a healthfull body.

*Immodest abuse
of marriage.*

3. Immodest or immoderate abuse of the marriage. Which, though it lie without the walke of humane lawes, yet divine justice doth many times deservedly chastise it with variety of visitations upon themselves, families, outward state, good name: with miscariages, barrennesse, bad children, giving them over to unnecessary distempers and strangeness in their cariage one unto another, and other such like discomforts and crosses. Which (though they may also befall G O D's children for other ends, yet) let all guilty couples in such cases conceive, that they fall upon them for such secret sensuall exorbitancies and excessse.

*Neglect of holy
duties betwixt
man and wife.*

4. Wane of a comfortable communion in prayer,

prayer, godly conference, mutuall communication of their spirituall estate, and how they stand to Godward, daies of humiliation, helping one another towards heaven, and that joyfull forethought of most certaine meeting together in the everlasting mansions of glory, joy, and blisse above. Such divine fellowship would incredibly sweeten that dearest indissoluble knot, and make that state a very earthly Paradise to those few black Swannes, that love so sweetly and graciously together.

5. Ignorance, or negligence in the right understanding and practising both of the common and severall duties pertinent and proper to that estate. In all other Arts, Professions, and Trades of life, the Practitioners desire and endeavour to be ready in, and ruled by the precepts and directions thereof: but as concerning this great mystery of managing the marriage-state with wisdom, conscience and comfort, the most are as ignorant in those Treatises which teach their Duties (of which there are many excellent ones extant) as they are basely insolent in clownish frowardnesse, or imperious tyranny, to create a great deale of needlesse discontent and misery, both to themselves and their yoke-fellowes.

4. Helpe also wee may have for the Point in hand, even from the wiser Heathen. Who out of the very light of nature and grounds of reason, did learne and labour to mollifie and assuage the stinging fore-thoughts of ill to come;

Neglect of matrimoniall duties.

4. Preparative. Observe the wisdom of the Heathen.

E

and

Videntur omnia repentina graviora.

—Præmeditationis futurorum malorum lenit eorum adventum. Tusc. Quest.

lib. 3. Quoniam multum potest provisio animi, & præparatio ad minuendum dolorem, sunt semper omnia homini humana meditata. Hæc est illa præstans & divina sapientia: ---Nihil admirari cum acciderit: Nihil, antequam evenierit, non evenire posse arbitrari. Idem Ibid.

Nam qui hæc audita à docto meminisse viro,

Futuras mecum commentabar miseras:

Aut mortem acerbam, aut exilij mœstam fugam,

Aut semper aliquam molem meditabar mali:

Vt si qua in vestra diritas casus foret,

Ne me imparatam cura laceraret repens. Euripid.

Quamobrem omnes, cum secundæ sunt maximè, rum maximè

Meditari secum oportet, quo pacto adversam ærumnam ferant:

Pericla, damna, exilia. peregre rediens semper cogitet:

Aut filij peccatum, aut uxoris mortem, aut morbum filiarum:

Communia esse hæc, fieri posse: ut ne quid animo sit novum:

Quicquid præter spem eveniat omne id deputare esse in lucro. Terent.

Divines also hold this premeditation and preparation. but upon better grounds, and by the rules of grace, very powerfull to enable us to passe more patiently thorow crosses when they come.

Nunc verò ita præmeditatus exercitatusq; fuerat, ut ad omnia ingenti animo perfliterit; ad totius substantiæ, & tam multarum rerum jacturam, ad filiorum amarissimum obitum, ad uxoris affectum, ad acerba corporis ulcera, ad injusta amicorum opprobria, ad ancillarum contemptum atq; servorum. Chrys. in Mat. Hom. 34.

Nullus sit casus, quem non meditatio tua perveniat: nullus sit casus qui te imparatum inveniat: Propone nihil esse quod tibi accidere non possit. Bern. de interiori Dom. Cap. 45.

Mens sollicita antequam agere quod libet incipiat, omnes sibi, quas pari potest contumelias proponat: quatenus Redemptoris sui probra cogitans, ad adversa se præparet. Quæ nimirum venientia tanto fortius excipit, quanto se cautius ex præscientia armavit. Qui enim improvidus ab adversitate deprehenditur, quasi ab hoste dormiens invenitur, cumq; citius inimicus necat, quia non repugnantem perforat. Nam quæ mala imminuentia per sollicitudinem pernotat, hostiles incurfus quasi in insidijs vigilans expectans: & inde ad victoriam valentiè accingitur, unde nesciens deprehendi putabatur. Solenter ergo animus ante actionis suæ primordia, cuncta debet adversa meditari: ut semper hæc cogitans, semper contra hæc thorace patientiæ munitus, & quicquid acciderit, providus saperet: & quicquid non accesserit, lucrum putet. Greg. Mor. lib. 5. cap. 31.

them,

them, to hold it a gaine and advantage, and as it were, an exemption from ordinary frailtie, and common miserie of mankind. If they fell upon them, the bitterness would be much abated by their former preparednesse and expectation. But we who professe Christianity, and to whom the Booke of GOD belongs, have farre more soveraigne antidotes to allay the smart, more sacred and surer meanes to mitigate and take off the fury of feared future evils: even the *sure Word of God*, many *exceeding great and precious Promises*, confirmed with the oath of the Almighty, and sealed with the bloud of His Son. Every one of them is farre more worth (though the worldling thinks not so) than all the wealth and sweetnesse of both the Indies. GOD is faithfull, who will not suffer you to be tempted above that you are able: but will with the temptation also make a way to escape, that ye may be able to beare it, 1 Cor. 10. 13. The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us, Rom. 8. 18. All things worke together for good to them that love GOD, Verse 28. He that spared not His owne Son, but delivered Him up for us all. How shall He not with Him also freely give us all things? Verse 32. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burnt; neither shall the flame kindle upon thee, Isa. 43. 2, &c. If thou truly feare GOD, feare nothing that shall hereafter fall upon thee; temptation, triall, disgrace, distresse in outward things, the face of man, fiery

Christians have better antidotes than the Heavens could have

times, danger from men or Divels, Death it selfe, or whatsoever can be imagined most formidable to flesh and bloud. For assuredly, He that is *afflicted with thee in all thy afflictions*, will ever fortifie thee with sufficient strength before-hand, uphold thee with His all-powerfull presenee in the midst of them, and at length most gloriously deliver thee in despite of all hell, and the whole world.

5. Preparative
Beleeve that
GOD will furnish
thee with
whatsoever hee
brings thee.

5. It is comfortable to consider; that GOD never puts His servants to suffer, but He furnisheth them with spirituall sufficiency to go thorow. If He meane to bring thee to the stake, He will undoubtedly give thee a *Martyrs* strength. It is His sweetest method and mercy, first to fit His children with divine ability and answerable endowments, and then set them on worke to do or suffer any thing for His sake. He suffers some to become extraordinary objects, and the speciall aime of extremest malice, spitefull railings, and all the keenest arrowes of lewdest tongues; when He hath fil'd him first with so much Christian magnanimity and noblenesse of spirit, that he is able to passe by the most scurrill gybe of the impurest drunkard, or the disdainfull frowne of the proudest *Haman*, without wound or passion; and doth resolvedly and bravely contemne all contumelies and contempts for his conscience: taking them as *Crownes* and confirmations of his conformity to the LORD CHRIST: others to be afflicted with variety of worldly crosses, whose heart He hath already happily crowned with contempt of the world: some to be exercis'd with fiercest assaults, and Sa-
tans

tans fieriest darts, having beene formerly brought
 up in the Schoole of temptations: others to be ex-
 posed to the fury of Popish flames, when He hath
 so inflamed their hearts with the love of the Lord
 Jesus, that they dare undauntedly look the blou-
 diest persecutor in the face. The prudent Com-
 mander makes not choice of fresh water or white-
 liver'd souldiers (as they say) for any hot service
 or high attempt; but of Veterans, and those of
 greatest experience and most approved valour.
 A discreet Schoole-Master gives not the longest
 lessons and hardest tasks to dullards and blocke-
 heads, but such as are of pregnantest wits, and best
 capacity: the understanding artowreriees not
 common Armes with Musket-shot, but that of
 Proofs. The skilfull Lapidary doth not trie the
 tender Crystall or softer stones by the stiddy and
 hammer; but the Adamant, which is readier to
 bruise the hardest iron or Steele: the carefull Hus-
 bandman thresheth not the fitches with a threshing in-
 strument; neither turneth a cart-wheele upon the cum-
 min: but beats out the fitches with a staffe, and the
 cummin with a rod. For his God (saith the Pro-
 phet) doth instruct him to discretion, and doth teach
 him. Now if the Lord of Hosts, who is wonderfull
 in counsell, and excellent in working, giveth this discre-
 tion and wildome to fraile man; Himselfe is infi-
 nitely more mercifully wise, to proportion and fit
 His trials to the state and strength of His Patience;
 singling out His valiantest souldiers for the strong-
 est encounters; His best schollers, for the largest
 lessons; His choicest Armour, for the highest
 Proofs;

*Saints fitted
for their trials.*

How Athanasius was furnished.

Athanasius per sex annos variè afflictus, in latebris tandem, dum per totum Orientis Imperium magna sedulitate exerciti-

bus quoq; ad Investigandum eum conductis quæreretur, delituit. Tantæ molis erat CHRISTI confodere servum; ut omnis Imperij vis adversus unum hominem, qui DEUM habebat defensorem commoveretur. Proditus tandem per ancillam, quæ ei ministrabat, ex dominorum suorum jussu, qui latebras Athanasio præparaverant, divino admonitus Spiritu, ea nocte qua eum comprehendere veniebant ministri, aufugit. Functus A. CHRISTI 343.

Cur versar Chrysostomum appellare Martyrem, qui tot injurijs, tot contumelijs, tot afflictionibus, nec ad impatienciam perPELLI, nec à propaganda Christiana pietate depelli potuit. Non percussus est securi, sed calumnijs omni securi acutioribus non semel ictus est. Hoc premij vir optimus pro tam præclaris in Ecclesiam meritis retulit per Episcopos Orthodoxos, & sub Imperatore Christiano. In vita Chrysost. per Bras. Rhoterd.

Quis non putasset Lutherum in tanto cunctorum odio, & invidia, cui totus pendens mundus insidiabatur, etiam ille cujus pedibus Imperatores olim cogebantur cervices subjicere non mille mortes occubiturum? &c. Brightm. in Cap. 3. Apoc.

ry; Halfe an hundred yeares spent in doubtfull triall, *Lib. 5. pag. 85.*
 which of the two in the end would prevaile, the side
 which had all, or els the Part which had no friend, but
 GOD and Death: the One, a Defendour of his inno-
 cency; the other, the finisher of all his troubles. After
 the Church of GOD, (hunted like a Partridge on
 the mountaines by the Arrian Bishops) wofully
 wasted and wearied, had laid downe her head in
 the bosome of this blessed man ready to breathe
 out her last, he had never quiet day: Heare my
 Author: By the space of sixe and forty yeares, from the
 time of his consecration, to succeed Alexander Arch-
 Bishop of Alexandria, till the last houre of his life in this
 world, they never suffer'd him to enjoy the comfort of a
 peaceable day. The second was a mighty Thunderer
 against the corruptions of the times; feared not
 the face of the greatest woman in the world, arm-
 ed as well with might, as enraged with malice, (I
 meane Eudoxia the Empresse.) but told her un-
 dauntedly of her raging, dancing, persecuting
 crutchy, &c. Besides a world of wicked oppositi-
 ons, insidiations and envy; (for by downe-right
 dealing in his Ministry, he had drawne upon him
 the hatred of all sorts, Court and Clergy, &c.)
 He was divers times silenced, deprived and banish-
 ed. But he was so much honoured of GOD's peo-
 ple every where, that when he came into Tauro-

Hooker Eccles.
 Pol. Lib. 5. pag.
 83.

How Chryso-
 stome was fur-
 nished.

* Ioannes per
 celeberrimam il-
 lam Concio-
 nem in Eccle-
 siam recita-
 vit, cuius ex-
 ordium est:
 Herodias de-
 nuo insanire,
 denuo commo-
 veri; denuo
 saltare pergit:

denuo caput Iohannis in disco accipere querit. Socrat. Hist. Eccl. lib. 6. cap. 16.

* Peccata tanta severitate arguebat, ac si ipse etiam per injuriam laesus esset: & omnium ordinum delicta magnâ dicendi libertate taxabat: ita quidem, ut etiam Ducum (Europij & Gainæ) imò ipsius Imperatoris errata reprehenderet. --- Omnes propemodum ordines in se concitavit. --- Clerici & Aulici occultè suas & ipsi operas adjungebant. Ospan Hist. Eccl. cent. 5. lib. 1. cap. 6.

¶ Vbi autem in Cappadocie provinciam venimus, multi sanctorum Patrum chori--- juges lachrymarum fontes effundentium, & silentium, cō quod in exilium nos proficisci videbant, dicebantq; tolerabilius fuisse, Si Sol radios suos retraxisset obscuratus, quā quiddos Iohannis ra-

cuit. Epist. 2. ¶ Milites præfetti prætorij, qui illum deducebant, non dissimulabant sibi promissa præmia magnifica, si Iohannes in itinere moreretur. Itaq; mensibus tribus per imbes, per æstus, sine ulla refrigeratione corpusculi durissimum iter pertulit. *Erasmi in vitâ Chrysost.* ¶ Etenim ego cum à civitate fugarer, nihil horum curabam, sed dicebam intra meipsum: Si quidem vult Regina me exulem, agat in exilium. *Domine & terra & plenitudo ejus.* Et si vult secare, secet. Idem passus est & *Ezechias.* Si vult in pelagus mittere, *Iona* recordabor: Si vult in caminum injicere, idem passi sunt res illi pueri. Si me feris vult objicere, objiciat: *Danielis* in lacum leonibus objecti recordabor. Si me lapidare vult, lapidet me: *Stephanum* habeo primum Martyrem socium. Si & caput tollere vult, tollat: habeo socium *Iohannem Baptistam.* Si & substantiam auferre, auferat. *Nu lus* exivi de utero matris, nudus etiam abibo. Me admonet *Apostolus*, *Esi* adhuc hominibus placere, servus *CHRISTI* utiq; non essem. Armat me & *David*, dicens *Loquebar coram Regibus, & non confundebar.* Multa quidem adversus me confinxerunt, & dixerunt, quod ad communionem non jejanos recuperim. Et si quidem hoc feci, expungatur nomen meum ex *Albo* Episcoporum, & non scribatur in *Libro Orthodoxæ Fidei*: Quoniam ecce si tale quid admisi, abiciat me etiam *CHRISTUS* è Regno suo. Si autem pergunt hoc mihi objicere & contendere, Deponant & *Paulum* qui postquam coenavit, totam domum baptizavit. Deponant & *CHRISTUM*. Ipsum, qui postquam coenatum est, *Apostolis* Communionem dedit. Dicunt quod cum muliere dormiverim: Exuite me, & invenietis membrorum meorum mortificationem. Sed hæc omnia per invidiam excogitarunt. *Iohannes* exal, *Cyriaco* Episcopo exuli. *Tom. 5. Epist. 3.*

things.

things troubled me, but I said within my selfe: If the
Queene will, let her banish me: The earth is the Lords,
and the fulnesse thereof: If she will, Let her saw me
asunder: Itaiiah suffered the same. If she will, let her
cast me into the sea, I will remember Ionah. If she will,
let her cast me into a burning fiery fornaice; or amongst
wild beasts; the three Children and Daniel were so
dealt with. If she will, let her stone me or cut off mine
head; I have then S. Stephen and the Baptiste my blessed
companions. If she will, let her take away all my substance:
Naked came I out of my mothers wombe, and na-
ked should I returne thither. The Apostle tels me, If
I yet pleased men, I should not be the servant of
CHRIST. *And David encourageth me saying: I*
will speake of thy testimonies also before Kings, and
will not be ashamed. The third is the third Elyjah of
later times, I meane blessed Luther. Who by the
invincible might of his heroicall spirit, and one of
the greatest courages that ever dwell in humane
brest, did sustaine and subdue the hellish rage of
that Man of Sinne, and all his bloudy Emiffaries
and Agents, stood upright and unshaken, like an
unmooveable Rocke, against all the tempestuous
stormes and swelling seas of the most furious per-
secutions that ever were raised by the powers of
hell against mortall man: and did so shake the
kingdome of Antichrist, that since that time,
the most glorious light of the Gospell, and resurre-
ction of Saving Truth hath broken out upon, and
blessed the face of Christendome, that did ever
shine upon earth, or was seene amongst the sonnes
of men. Herein was he like unto Athanasius: As
 he

Psal. 24. 1.

Gals. 10.

Psal. 119. 46.

How in Luther
was furnished.

In vitis, diabolo, persecutoribus Papistis, Athanasius & Lutherus, nobilitate Heroum par, placidissima morte ex hac vita excefferunt. Heare the story: Athanasius post multiplicia certamina (qualia vix ullum Ecclesie Doctorem sustinuisse legimus) placidissima morte ex hac vita exceffit: cum ab initio usq; ad finem sui Episcopatus Alexandrine Ecclesie praefuisset quadraginta sex annis: adversus quem totus penè orbis conspiravit. Neq; tamen (ut D.D. Lutherus) cum violenta morte ex hac mudo exturbare potuit. Osiand. Hist. Ecc. cent. 4. l. 2. c. 16.

6. Preparative. Let no earthly delight eat up thy delight in heavenly things

Difference betwixt the objects of earthly and heavenly delights.

he opposed the *Arrians*, so *Luther* the whole *Anti-christian* world; and they both in despite of all adversary malice, both from Man and Divell, gave up blessedly their happy soules in peace into the bosome of *Jesus Christ*, whom they had formerly served so faithfully, and for whose sake they had gloriously suffered so much. Thus you see, when *God* singles out and designs any of His for some speciall services, and extraordinary sufferings, He ever furnisheth them before-hand with singularity of gifts, and sufficiency of spirituall ability to go thorow, and stand to it to death. But now on the other side, He will never *breake a bruised reed*, nor *quench smoking flaxe*, *Isa. 42. 3.* but will ever gather the *Lambs* with his arme, and carie them in his bosome, and gently lead those that are with young, *Isa. 40. 11.* I make no doubt, but that in *Queene Maries* daies He mercifully hid many a good soule from the implacable fury of those *Popish morning Wolves*: who, though they were in a saving state, and loved the *LORD Jesus* in sincerity, *Eph. 6. 24.* yet they wanted strength to stand in the face of the fiery tempests of those times.

Osiand. Hist. Ecc. cent. 4. l. 2. c. 16.

6. Beware lest any earthly contentment encroach upon, empaire; and eat up thy delight in heavenly things. But let thy spirituall joy ever utterly over-weigh all humane miseries, and over-top incomparably all worldly pleasures. And there is good reason for it: In respect, Of the
1. Object. The matter, whercupon earthly joy doth feed, is base and vile, filth and fashions, gaming

ming and good-fellowship, *revelling*, and in our daies, even roaring, lust and luxury, &c. and other such froth and fooleries, the very garbage of hell; at the best corne, wine, oyle, gold, greatnesse, offices, honours, high roomes, Princely favours, &c. as transitory as an hasty headlong torrent, a shadow, a ship, a bird, an arrow, a Poste that hasteth by; or if you can name any thing of swifter wing, and sooner gone. But the object about which spirituall joy is exercised, are **I** **H** **O** **V** **A** **H** blessed for ever, **H**is free and everlasting love, **H**is light of His countenance, His **Y** sweet name, **T**hat our names are written in heaven, the **S**on of his Love, His Person, whose glory, beauty, amiableness, sweetness and excellency is something shadowed (but infinitely short) by outward beauties, *Cant.* 5. 10. **T**he preciousnesse of His meritorious blood, **E**xceeding great and precious Promises, **P**ardon of finnes, **C**H **R**I **S**T **S** glorious image shining in our soules, **E**ternity of unconceivable joyes.

full and gracious, &c. *Luk.* 10. 20. — But rather rejoyce because your names are written in heaven. *Col.* 1. 12. *uidetis nunc etiam et vestra.* *Zech.* 13. 1. In that day there shall be a fountaine opened, &c. *2 Pet.* 1. 4. *Isa.* 40. 1, 2. Comfort ye, comfort ye, &c. — Her iniquity is pardoned. *Eph.* 4. 24. The new man after **G** **O** **D** is created in righteousness and true holiness. *Psal.* 16. 11. In thy presence is fulnesse of joy, at thy right hand there are pleasures for evermore.

2. Of continuance. Earthly joy is like the crackling of thornes under a pot, a sudden blaze with some noise, but soone extinct, and comes to nothing. The triumphing of the wicked is short, and joy of the hypocrite but for a moment, *Iob* 20. 5. But spirituall joy is like the fire upon the altar; it hath ever fewell to feed upon, though we do not ever feele it. **T**he

Kingdome

Neh. 8. 10. Be not sorie, for the joy of the **L** **O** **R** **D** is your strength.

Psal. 73. 25. Whom have I in heaven but Thee? And there is none upon earth, that I desire besides Thee. *Nol.* 14.

4. I will love them freely, *Ier.* 31. 3. I have loved Thee with an everlasting love. *Psal.* 30.

5. In His favour is life.

Exod. 34. 6. The **L** **O** **R** **D**, The **L** **O** **R** **D** **G** **O** **D** merciful

Difference betwixt the continuance of earthly and heavenly joyes.

Rom. 14. 17.

*Isa. 35. 10.

Kingdome of GOD is righteousness, and peace, and joy in the HOLY GHOST.

*Psal. 32. 11.

The ransomed of the LORD shall return and come to Zion with songs, and everlasting joy upon their heads: they shall obtaine joy and gladnesse, and sorrow and sighing shall flee away.

Earthly joy embittered.

*Be glad in the LORD, and rejoice ye righteous: and shout for joy all ye that are upright in heart.

Earthly joy unfit for holy duties.

3. Sincerity. Earthly joy is cruelly embittered with many slavish, stinging and invenomed mixtures and marre-mirths: but GOD gives joy to the upright heart, and no sorrow with it.

Remembrance of carnall joy grievous.

4. Effects. Carnall joy utterly unfit for all holy employments; but spirituall joy is to the faculties of the soule, as oyle to the joynts of the body; it makes quicke, active, and excellent for the discharge of any divine duty.

5. Calling to mind, carnall joy in the evill day torments extremely, and turnes it into gall and worme-wood: but remembrance of those sweetest glimpses and heavenly dewes of spirituall joy which were wont to shine into, and refresh our humbled soules when we were conscionably busied in the waies and work of the LORD, will serve as a precious cordiall, to re-comfort our spirits in sadder times, and surest pledge of their most certaine returne in due time.

Carnall joy mixed with sorrow.

6. Spirituall joy is many times much enlarged in times of tribulation: But the heart of the wicked is sorrowfull in laughter, and troubled with melancholy amidst their greatest mirth.

No carnall joy without company.

7. Spirituall joy is ordinarily most free, full, and at the highest in solitarinesse, soliloquies, and the most

most retired exercises of the soule: but carnall joy and want of company are for the most part incompatible. And it is kept in that poore little dying life it hath, by good-fellowship, and sensuall imployments.

8. Carnall joy ever ends in bitternesse, spirituall in blessednesse. As the rivers of fresh water run their course with an hasty current to fall in the salt Sea; so the posting Sun of all worldly pleasures after a short gleame, and vaine glistering, sets in the Ocean of endlesse sorrow.

*Carnall joy ends
in bitternesse.*

7. Make thy peace with GOD upon good ground in the meane time, and graciously walke with him by a rule and daily direction. Watch over thine heart with extraordinary industry. Mortifiethy members which are upon earth; pride, choler, covetousnesse, selfe-love, hankering after the fashions, &c. Strangle thy lusts, stand at the Swords Point with thy most beloved sinne. *Beare thy yoke from thy youth*, and exercise thy spirituall armes every day. Get a habit of heavenly-mindednesse and holy familiarity with GOD aforehand; and then shall we hold up our hands and our hearts with boldnesse and undauntednesse of spirit in the evill day. *The strongest and stoutest creatures* (saith a godly Divine, pressing this Point)

*7. Preparative:
Keepe peace
with GOD.*

*1 Quum nemo
in arenâ seip-
sum exerceat,
quomodo ali-
quis in certa-
mine insignis
erit & conspi-
cuus? Quis un-
quam athleta
non ab incun-
te adolescenti-
â in Palæstrâ*

corroboratus potuit in Olympicis, excelsis, ac magno animo adversarium aggredi? An non oportet quotidie luctari atq, currere? Nonne videtis eos quos quinq; certaminum athletas appellant, quum nullum fortè reluctatorem repererint, ad saccum arenâ plenum, vires suas excitare. --- Hos imitari stude --- sunt enim multa quæ ad iræ nos rabiem incitant, multa quæ concupiscentiæ flammam incendunt. Insurge igitur contra passiones, vincas animi labores, ut corporis quoq, labores possis perferre.
Chry. in Mat. Hom. 34.

are afraid of those things which are contrary to their natures, which other creatures never so weak, feare not, being of the same nature. No more fearefull creature than a fish, flying at the shadow of a man; yet it feares not the Ocean Sea, because of its owne nature and acquaintance: which Lions, and the stoutest creatures feare. ---- A sheepe feares not his shepheard, by reason of acquaintance, whom yet the beare and the wolf feare: Whatsoever is strange and unacquainted, is fearefull. If we acquaint our selves with G O D, and walke with Him as His friends, we shall have the more boldnes with Him, when we have most need of Him. In a word, be very temperate, honest, holy. For, the more conscionable thou hast formerly been, the lesse power will the crosse have when it comes. It was the saying of a reverend man, where sinne lies heavy, the crosse lies light: and contrarily, that heart is like to be most lightsome in a storme, which hath been the holiest in a calme.

Tit. 2. 12.

8. Preparative.
Bee fitted with
meditations a-
gainst death.

8. Possesse thy mind betime of many mortifying motives and meditations to master the immoderate feare of death the king of terrour, and then thou wilt be able with farre more patience and resolution to digest all petty troubles and miseries in the meane time. For which purpose ponder upon these Points.

Fit meditations
against death.

1. There is almost no man, but he hath suffer'd more paine in his life, than ordinarily he shal passe thorow in death. *The pangs of death* (saith M. Ward) *are often lesse than of the tooth-ache.*

Life of Faith
in death. pag.
78.

2. The covenant of G O D is of force with us, as we lie in the dust of the earth, *Mat. 22. 31, 32.*

3. Our

3. Our union with CHRIST holds still, Col. 1.18. As the Hypostaticall did, when CHRIST lay in the grave.

4. Death is but a *sleepe*, 1 Thess. 2. 13. Acts 7. 60.

5. ^mCHRIST'S death hath taken away the sting, and sweetned it to all His, Heb. 2. 15.

^mIn CHRIST
morte mors e-
bije. Gregor. in
1 Reg. Cap. 2.

6. It is but a sturdy Porter, opening the Doore of Eternity, and letting us into Heaven: A rougher passage to eternall pleasures.

7. It is but like the *fall of a wheat corne into the ground, and dying, that it may spring up afterwards more gloriously*, Ioh. 12. 24.

8. It is but a *Departing out of this world unto the Father*, Ioh. 1. 31.

9. It is called in the Old Testament, *A gathering to their Fathers*.

10. *Iacob made nothing of it. And Israel said unto Ioseph: Behold, I die, Gen. 48. 21. And when Iacob had made an end of commanding his sons, he gathered up his feet into the bed, and yeelded up the ghost, and was gathered unto his people.*

9. Let us trim our lamps betime, I meane try our spirituall states: for there are many foolish virgins; and many thousands, who for want of a true touch-stone and sound triall this way, find the pit of destruction to have shut her mouth upon them irrevocably and for ever, before they will acknowledge themselves to be wide of the right way to heaven. I have beene often upon this argument, at this time I desire onely to discover the delusion of the greatest part by an imaginary faith;

9. Preparative:
Try your spiri-
tuall state.

Mens deceipts
about Faith.

faith, and of understanding and worldly-wise men by a temporary faith, and that in short.

1. Deceit.
Ignorance of
the beginning of
their faith.

For the first sort; these foure Demaunds may easily discover and destroy the vanity of their spirituall selfe-cousenage, and soule-deceit.

1. Aske them how they came by their faith, when they begun to believe, &c. and their ordinary answer will be this, or the like: *We cannot tell: we are not such Atheists or so prophane, but wee have believed ever since wee were borne: wee have ever trusted in CHRIST, and made account of Him as our Saviour: We never doubted, but that He which made us,* ⁿ *will have mercy on us, &c.* But now these

^a Nay, but heare the Propbet: It is a people of no understanding, therefore He that made them, will not have mercy on them, and Hee that formed them, will shew them no favour. Isa. 27. 1.

poore deluded ignorants are in the meane time meere strangers to any worke of the spirit of bondage, and pangs of the new-birth, which would have taught them with a witnesse to have taken notice what a mighty worke and admirable change the glorious Sun of saving faith is wont to cause wheresoever it comes. They could never yet sensibly and heartily cry, *We are uncleane, wee are uncleane; we are sicke, we are lost, we are heavy laden, we are undone, we die, we are damn'd; except we drinke of the water of life, wash in that Fountaine opened for sinne and for uncleannesse, and have a blessed part in the passion and purity of IESUS CHRIST, &c.* Whereas now the true believer can tell you readily and experimentally, that he was first enlightened, convinced and terrified with sight, sense, and sorrow for sinne; and so on, as you shall find it *Instruct. for comfort. afflict. Consc. pag. 324. & seq.* But especially

The birth and growth of faith may be knowne.

cially faire fall one good token: ever when justifying faith is infused, there is a thorow-sale of all sinne. *The Pearle of great price* will never be had, except all be sold: which is a matter so remarkable, and makes such a miraculous change in a man, that it cannot chuse but be strongly remembred, and with greatest astonishment, and that even for ever, both in this world and the world to come. Sensuall pleasures and bosome sinnes are notoriously nail'd and glued to a carnall heart: they are as neare and deare unto it, as the most dainty and delicious meat to the palate; *Wickednesse* (saith *Zophar*) *is sweet in his mouth, hee hides it under his tongue; he spares it, and forsakes it not; but keepes it still in his mouth:* not onely as ordinary garments, but as the most costly jewels, and richest chaine: *Pride* (saith *David*) *compasseth them about as a chaine; violence covereth them as a garment:* as the very limbes of the Body. *Mortifie therefore* (saith *Paul*) *your members which are upon earth: fornication, uncleannesse, inordinate affection, evill concupiscence, covetousnesse:* nay, and as the most necessary and noble parts, the right eye, and the right hand; *If thy right eye offend thee* (saith *CHRIST*) *plucke it out, and cast it from thee: -- And if thy right hand offend thee, cut it off, and cast it from thee:* yea dearer then very life it selfe to flesh and bloud: For wee may observe and see too often such sonnes of pleasure, and slaves of lust to have no joy in this life, after they have lost the joy of this life. Hence it is, that many times the wretched worldling being robbed one way or other of the very

life

Iob 20.12.

Psal. 73.6.

Col. 3.5.

Mat. 5.29, 30.

life of his life, his wedge of gold and hoards of wealth, makes an end of himselfe: that the wanton missing of his lustfull aime and much desired choise, finds no pleasure in this life; but cuts off himself by a violent and untimely death: that *Achitophel* being disgraced and over-top'd in a Point of Policy, the crowne and pride of his worldly happinesse, put his houshold in order, and hang'd himselfe. Well then, if it be thus, that parting from carnall pleasures be as painefull and vexing, as if a man should pull the meat from our mouth, the chaine from our necke, clothes from our backe, the limbes from our body, the right arme from our shoulder, the eyes out of our head, and as the losse of our life; that happy soule which bids adieu everlastingly to all earthly delights, must needs take extraordinary notice, and be able for ever to give a ready and most sensible account of such a mighty change and marvellous worke.

2. *Descit.*
No trouble a-
bout keeping
faith.

2. Aske them, how they keepe their faith: and they will tell you, they thanke God, they are not troubled about it. They finde no such scruples, doubts, distrusts, fears, jealousies, terrors, temptations, desertions, wants, weaknesses, &c. as some preciser fellowes, who stand so much upon their profession, strictnesse, conscience, and other singularities above ordinary, so much talke of, and take to heart. They see no such necessity of running after Sermons, so much reading, prayer, poring upon precise bookes, recourse to Puritan Ministers, Humiliation-daies, &c. They can believe quietly, follow their businesse, and goe to Heaven

Heaven without so much ado. Nay, they are so farre from being troubled in any of these kinds, that if any amongst them be troubled in mind, and extraordinarily visited with spirituall distresse, the portion many times of Gods dearest children; they presently please and applaud themselves, that they are free; and conceive and peremptorily conclude that the afflicted is an hypocrite, hath beene a more hainous sinner then others, or medled too much with Scripture-businesses and divine matters. But now the true believer holds the precious heavenly Iewell of justifying Faith with much ado, difficulty and *doubtings. He is as carefull and covetous (if it be possible) to preserve and save this Pearle, as the worldling his gold. For this purpose, he passeth thorow many sore and bitter conflicts with the fiercest assaults and fieriest darts of the Devill; (for hee knowes full well, that that is the arme and power of God unto us, for all sound comfort and spirituall well-being, and therefore he is most furious to weaken us there) with infinite gaine-sayings and temptations of our inbred infidelity, native ignorance, diffidence, wisdom of the flesh, our owne sense and feeling, and a world of oppositions continually. He is driven many and many a time to the Throne of Grace with prayers, teares, and strongest wrastringes for auxiliary forces, and renewed strength. O how often doth he resort with extremest thirst, and dearest longings to all the blessed Fountaines, that feed his faith; the person of CHRIST, His meritorious blood, the Promises,

*A true beleever
carefull to keep
his faith.*

** That Sathe
may worke our
finall over-
throw, it is his
usuall custome
to tell the true
believing Chri-
stian that he is
destitute of
faith; and con-
trariwise the
unbelieving
worldling, that
he hath a strong
faith; whereas
in truth, there
is nothing in
him, but secure
presumption.*

*Down. Christ.
Warf. Cap. 42.*

GODS freest love, His sweetest name; the covenant of grace, all the Ordinances, those *ones of a thousand*, who are able to discover both the depths of the Devill, and the mysteries of Evangelicall mercy, &c. and for all this is glad many times to say unto his GOD: *Though Thou slay me, yet will I trust in Thee: LORD, I beleieve, helpe Thou mine unbeleefe, &c.* The difference then stands thus: They hold it the easiest thing of a thousand; but he finds it the hardest matter in the world, *To beleieve.*

Iob 13. 15.
Mark. 9. 24.

3. Deceit.
No fruits of
faith.

Fruits of Faith

2 COR. 5. 17.

1. Universall
Repentance.

2. Universall
Sanctification.

3. Universall
Obedience.

3. Aske them, what it hath wrought upon them: and they cannot give an account of any alteration to any purpose, or sanctification at all. Imaginary Faith is but an idle *Idea*, a naked Notion, a meere fancy, a groundlesse presumption and true dreame; and therefore it is not active or productive of any reall effects, or true religiousnesse. But now saving faith doth ever beget a blessed change in the whole man, body, soule, spirit, calling, company, conversation, &c. *If any man be in CHRIST, he is a new creature: Old things are passed away, Behold all things are new.* It is ever attended with those three great workes of grace.

1. An universall repentance and returne from all sins: from grosse ones in practice and action; and from the most unavoidable infirmities at least in allowance and affection.

2. An universall sanctification in all the parts and powers of body and soule; though not in height of degree, yet without exception of parts.

3. An universall obedience to all GODS commands;

mands; though not to perfection, yet in sincerity and truth: and with an heavenly traine of glorious graces; love, hope, vertue, knowledge, temperance, patience, godlinesse, brotherly kindnesse, charity, joy, peace, long suffering, gentlenesse, goodnesse, meeknesse, &c.

2 Pet. 1. 5, 6.
Gal. 5. 22, 23.

And even in the lowest ebbe and greatest weaknesse, it is ever wont to discover it selfe at least by poverty of spirit, hungry and thirsting after righteousness, striving against doubting, bitter complaints for want of former feelings, industrious seeking to be settled in beleiving, earnest and greedy longing after grace, highly prizing the LORD IESVS, and preferring Him infinitely before all the pleasures, profits and felicities of this life, resolving rather to die ten thousand deaths, than to returne any more to folly; selfe-deniall, contempt of the world, care to search out the sinne that may possibly hinder comfort, and be rid of it, continuall watchfullnesse and holy jealousie, lest we should be deceived, and faithfull labouring to subdue corruption.

Fruits of the weakest faith.

4. Fourthly, askethem, How they prize the object they apprehend imaginarily; for it is no better: and it is but thus: If you were able to assure them of wallowing in all worldly pleasures with constant health, and immortality upon earth: they would with all their hearts, part with all their hope of heaven hereafter: For they are yet but carnall, though selfe-confident. But now the divinenesse and excellency of spirituall delights which justifying Faith doth extract from the Objects about which it is exercis'd, doth so affect and

4. Deceit.
Light esteeme of the thing beleaved.

ravish the heart of the true Believer; that well advised, in cold blood, and out of temptation, he holds all the corporall felicities of ten thousand worlds, even world without end, in comparison of them, but as drosse, and dung, and dust in the balance. Our part in the person of CHRIST, with the purchases of His dearest blood, and possession of the Deity blessed for ever by His meanes, doe more than infinitely transcend the utmost of all earthly contentments, rais'd above the highest possibility, by the most inventive and strongest imagination, and to be enjoyed thorow a thousand eternities.

*How farre a
temporary faith
may go.*

The second sort, which are a generation of more understanding men; stand thus for their spirituall state, and thus fearefully couzen their owne soules, and come short of salvation: They assay indeed to be religious, give up their names to Profession, and would goe to heaven with all their hearts, so farre as the way holds, with enjoyment of temporall happinesse: and therefore, they put on a *forme of godlinesse*, and faire-out-side; furnish themselves with an artificiall habit of talking well; take part in all companies with the better side; follow and frequent Sermons with good forwardnesse; set up prayer and other religious exercises in their families; put themselves upon daies of humiliation; leave many sinnes, do many things, hold an universall outward conformity to all the ordinances and divine Duties at the instance of the Ministry. And if they be of ability, countenance godly Preachers, stand for them, and entertaine

taine them into their houses with much affectionatenesse and bounty, especially such as (perhaps) by reason of too much charity, unacquaintednesse with their wayes, lothnesse to be accounted too pragmaticall and rough, or something comply with them in a false conceipt of their spirituall well-being, &c. But presse them further, over and besides all this, to the heart and life of religion, to the power and pith of godlinesse, crucifying of their corruptions, strangling their lusts, mastering their passions, parting with all sinne, unfashioning them to the times, abandoning for ever their darling pleasure, deniall of themselves, contempt of the world, daily walking with G O D, delight in the *way of holinesse*, an holy keeping of the L O R D S day, fruitfulnessse in all good workes, living by faith, an uncowardly opposition to the iniquities of the present, &c. which (they well know) will be necessarily accompanied with *Drun-kards songs*, railings of the basest, discountenance from ungodly greatnesse, the worlds deadliest enmity, *speaking against every where*, &c. O then, you strike them starke dead on the nest, as they say. These are hard speeches, very harsh, grating and ungratefull to their eares, and goe to their very hearts: and therefore in such Points as these pressing more precisenesse, you may as well remoove a mountaine of brasse with your little finger, as stirre them an inch. Say what you will, and preach out your heart, (as they say) they will no further. Thus farre as they goe already, shall either serve their turne for salvation, or they will

Wherin a temporary faith cometh short.

Ica. 35. 8.

Acts 28. 12.

venture their soules with thousands that are worse than themselves. They pitch upon a safe, wise, moderate and discreet temper of religion, as they conceive and call it, and neither desire, or endeavour to goe any further, or grow any better. A faire day mends them not (as they say) and a foule day paires them not. As they are peremptorily confident, the *Pearle* will be had at their price; so they are constantly peremptory never to become more precise. And if it fall out sometimes, that they meet with some faithfull man of *GOD*, who hits right upon their humour; discovering the insufficiency of their present spirituall state, for future happinesse; and perswading them upon a necessity of salvation, to an universall resignation of themselves with unreservednesse and zeale to all the world, and will and waies of *GOD*; they are wont to put it off thus, or in the like manner: *The man is a good man, and of good parts, one whom I love well; but a little too hot, too boisterous and rough, and pinches too much upon precisenesse and particularizing mens spirituall states; that is all his fault: I must confesse, I am of such a nature and disposition, that I shall bee more moved with milder Sermons, and calmer carriage in the Pulpit: I doe not see how this Ministeriall severity and roughnesse,*
**sharpnesse*

* Sharpnesse of reproofe, and such searching into, and peremptory censuring Mens state to GOD-ward, doth so much good, &c.

My whole Discourse of true happinesse is a touchstone and looking glasse for a triall and discovery of the unsoundnesse and spirituall selfe-deceit; and therefore thither I remit them.

ri, amaris utitur pharmacis, ita obdurati, præfracti, atq; contumaces & feveris verbis arguendi sunt: malo enim nodo malus quærendus est cuneus. *Megander in loc.*

Vt caro quæ callo obduruit non facile accipit vibices plagarum, nisi improbis & crebris ictibus: ita animus assuetus peccatis, non commovetur correctione nisi severâ & acri. *Idem ibid.*

Hæc vehementia & severitas, quam hic *Paulus* in Pastore requirit, non vacat omni irâ: quem & *CHRISTVM* invasisse *Evangelista* testis est, *Mart. 3. 5.*

Hæc autem iusta est, & pia ira, quam *Scripturæ* vocant *Zelum DEI*, cum sit iracundia amore *DEI* & pietatis excitata: qualis *CHRISTVM* invasit cum negotiatores expulit e Domo Patris sui. *Ioh. 2. 15.*

Hoc loco non alienos dicit, sed domesticos esse coarguendos. *Theophylact. in Loc.*

Neq; alienos solum hic taxat *Paulus*, sed eos nominatim qui *CHRISTO* nomen derant. *Calvin. in Cap. 1. ad Tit.*

For of all others, those which give their names to religion, and are unsound at the heart: who many times also most fearefully and scandalously shame their Profession, and cause the good way to be evil spoken of, by their worldlines, pride, fashions, ill tonguednes, passions, usury, detaining Church dues, cowardinesse in good causes, impatency of Ministeriall reproofe, if it crosse the in their comodity, strangenes of apparell, intimate correspondēce with the prophane, &c. irreligiousnes of their servants and followers, &c. are to be searched thoroughly, and most severely censured, that they may be saved at the length, truly humbled, Christians indeed, and not only in their own conceit, and such as GOD would have them.

10. A serious and fruitfull meditation upon the foure last things, hath beene ever holden very materiall, and of speciall moment, to make us (by GODS blessing) more humble, un-worldly, provident and prepared for the evill Day. Give me leave therefore, to select and propose some profitable Considerations thereabouts, and Conclusions thence, which may serve to mortifie our affections.

* And yet the Apostle saith, *Ελαγξτε τους ἀποστήματα. Tit. 1. 13.* Reprove them sharply, severely, cuttingly, of *Αποστήματα.* Quemadmodum medicus, qui bili vult mederi.

omines duris &

Megander

in loc.

Idem ibid.

Theophylact. in Loc.

Calvin. in Cap. 1. ad Tit.

Theophylact. in Loc.

Theophylact. in Loc.

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otions to the world, take off the edge and eager-
ness in pursuit after earthly things; mollifie, and
make fit our hearts for a more easie entrance, and
effectuall entertainment of all saving impressions,
and motions of the Word and Spirit, for our spiri-
tuall good; that in times of terrour, we may stand
like *Mount Zion*, unmooveable and magnani-
mous.

About DEATH, Consider:

*Death takes all
away.*

I. That all the pleasures, treasures, and com-
forts of this life, wife, children, goods, gold,
great friends, lands, livings, possessions, offices,
honours, high roomes, brave situations, faire pro-
spects, sumptuous buildings, pleasant walkes, and
even the world it selfe, upon which thou hast lost
so much labour, time, care, thoughtfullnesse, and
doted so long, holding a divorce, as death it selfe,
must all, upon the stroke of death, * which not
heaven and earth, or any created power, can any
wayes possibly prevent, divert, or adjourne, be
suddenly, utterly, and for ever left, never more to
be minded, medl'd with, or enjoyed in this world
or the world to come. *When our breath goeth forth,*

* *Orbis medi-
cos ad te con-
voca; Podaly-
rios, Machao-
nas, Aesculapi-
os, Hippocra-
tes & Galenos
omnes revivif-
cere jube, non
hi omnes vel*

*horulam annis tuis apponent, ultra quam velit Deus Pharmacopolia exhaustas, aurum
& uniones glutias ut vitam extendas, tamen terminos, qui præteriri non poterunt, non
promovebis Cautus sis, quantum velis, vitæ periculâ omnia declines, morborum princi-
pijs obstes, numerum mensium non augebis. Optes, voveas, roges, nihil agis; vitæ tuæ
termini jam constituti sunt, nec unquam, (quicquid resistas) præteriri poterunt. — Ci-
borum tibi præstantissimorum copia sit & selectus; vini florem bibas; nunquam labo-
res nisi ad sanitatem, tantum somni capias, quantum & Lex Archiatrorum, & ratio va-
letudinis poscit, Ad numerum caleas & algeas, nihilo-minus mortalis eris, & ubi vitæ
rux metam contigeris, age, valedic rebus humanis, & ad rationem reddendam te para:
Tribunal te vocat.*

and

and wee returne to our earth, all our thoughts perish: Even the thoughts of the greatest Princes, and mightiest Monarchs upon earth, who happily may have in their heads whole common-wealths, and the affaires of many kingdomes. Put not your trust in Princes (saith King David) nor in the sonne of man, in whom there is no helpe. His breath goeth forth, hee returneth to his earth, in that very day his thoughts perish. And therefore let it be thy wisdom, to rent and weane thine affections from the world with an holy resolute violence in the meane time: * Disdaine and scorne to set thine heart upon those things here, which thou canst not, thou must not have in the second life. And there is good reason for it. For they are all (as I said before) at the best, and in the height: 1. But *Vanity*. And 2. *Vexation of spirit*. 3. They cannot satisfie the soule. 4. They will not profit in the day of revenge. 5. They reach not to eternity. 6. There is no man so assured of his honour, wealth or any worldly thing, but he may be deprived of them, the very next moment. 7. Thou needs to feare no want: *There is no man* (saith CHRIST) *that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my sake and the Gospels; but he shall receive an hundred fold now in this time, houses and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternall life. Of eternall life, the point is cleere: But how shall they be so manifoldly remunerated in this life?*

1. In the same kind, sometimes, and *κατά τὸ εἶδος*

κατὰ τὸ εἶδος

as

Be weaned frō the world.

* Contemne vivens, quæ post mortem habere non potes. Difficile est, imò impossibile ut presentibus quis fruatur bonis, & futuris; ut hîc ventrem, & illic mentem impleat, ut de delicijs transeat ad delicijs, ut in terra & in cœlo gloriosus appareat. Ber. De interiori Domo. Cap. 45.

Mar. 10: 29, 30

How they who leave the world are rewarded

as they say. *Abraham*, at *God's* command, left his countrey, kindred, and fathers house: and he was afterwards (as you know) crowned with riches and honour abundantly, and became a great and mighty Prince: *Job* for the glorifying of *God*, and confounding of Satan, bore patiently; and blessed *God* for the losse of all: and how richly was he after repayed with a large and singular addition, and excellency of goods and children. * *Valentinian* the Emperour was put from his place of command in the army, by *Julian*, and banished for the profession of *CHRIST*: but afterward was called backe from banishment, and with much honour and applause advanced to the height of the

* Fertur *Julianus* cum summam imperij Romani administraret, istum *Valentinianum*, qui præfectus

cohortis erat, ex Albo militum qui in exercitu *Ioviniani* vocabantur, exemisse, & perpetuo addixisse exilio: simulatione quidem quod milites sibi subiectos, cum contra hostes pugnandum esset, parum commodè instruxerat, sed revera hinc indutus est. Cum *Julianus* adhuc in Gallia, quæ ad occidentem solem vergit, ætatem ageret, ad quoddam delubrum ivit sacrificatum: simulq; cum eo fuit *Valentinianus*. Nam Romanis vetus erat mos, ut præfecti militum, qui *Ioviniani* & *Herculiani* vocabantur Imperatorem proximè à tergo præsidij causâ sequerentur, *Valentinianus* autem cum esset limen delubri transgressurus, & sacerdos ritu Gentilitio virides olivæ ramusculos madefactos manu tenens, introeuntes illos aspergeret, guttâ in suam vestem delapsâ, ægrè admodum & graviter tulit. Christianus enim erat, & propterea sacerdos, qui ipsum aquâ aspererat, & convitijs adoritur. Aiunt præterea eum etiam Imperatore *Juliano* inspectante tantum vestis suæ cum ipsa guttâ excidisse, abjecisseq; quantum gutta madefecerat. Vnde *Julianus* ei admodum incensus, iratusq; non multò post condemnavit exilio, ut nimirum *Melitinam*, urbem *Armenia* perpetuò incoleret, causâ quidem simulatâ, quod milites sibi subiectos negligeret admodum gubernasset. Noluit enim videri propter religionem ullo eum afficere incommodo, ne inde aut martyris, aut confessoris honos illi eribueretur; si quidem hæc de causa alijs etiam Christianis pepercerat, quia videret eos ex periculorum susceptione (uti suprâ demonstratum est) tum gloriam sibi consequi, tum religionem ac fidem *CHRISTI* vehementer confirmare. Ac simul ut imperium Romanum *Ioviano* delatum est, iste *Valentinianus* ab exilio *Niceam* revocatus, mortuo jam fortè *Juliano*, & consilio ab exercitu & his qui tum primos magistratus gerebant, inito, omnium suffragijs Imperator deligitur. *Socr. Histor. Ecclesiast. Lib. 6. Cap. 6.*

Imperiall

Imperiall dignity. The Apostles forsaking all for **CHRISTS** sake, had afterwards for one a poore cottage, the houses of all the faithfull Christians in the world, to which they were far more welcome, than ever any *Haman* was to his proudest palace: and so all godly Ministers in all ages ever find heartier entertainment, amongst the *Honshold of Faith*, (truly so called) than ever any naturall father, mother, sister or brother could possibly afford; because, as yet they can see no beauty in the image of **CHRIST** in others, or in their feet who bring glad tidings, nor love spiritually.

The benefit of contentment.

2. Or in equivalence, by ^b contentment, which doth incomparably both in sweetnesse and worth surpasse & over-weigh all worldly wealth. Witnes that worthy reply of the most famous Italian Marquesse, *Galeasius Caracciolus* (having left the rich and pleasant Marquesdome of Vico, all Imperiall Popish, Princely, Courtly favours, and other proportionable felicities attending upon such humane

^a Apostolis, postquam domi reliquissent omnia, omniū fideiū domus erant apertæ, ut loco unius ædiculæ centū haberēt dominos: omnesq; fideiū agri Apostolis quoq;

suum fructum & necessaria ferebant, ut recte *Paulus* scripserit, 2 Cor. 6. 10. Apostolos esse *tanquam nihil habentes, & tamen omnia possidentes*. Sic ubi unum patrem, unam matrem, paucos fratres, & sorores reliquerunt, alibi centum fideles invenerunt, qui paterno, materno, & fraterno animo eos prosecuti sunt *Harmon. Evang. Cap. 132.*

^b Centupla igitur illa, hoc est multo plura animus recipit, non centuplo modo, sed infinito, majore tum voluptate utens modicis illis, quæcunq; ad vitam præsentem in persecutione **D O M I N U S** dederit, quamlibet tribulationibus circumdatus, quam ante cognitum Evangelium, usus fuerat ijs, quæ reliquit. *Bucer. in Cap. 29. Matth. Interim suos exhilarat D E U S*, ut illis pluri sit, longèq; suavius tantillum boni quo fruuntur, quam si extra **CHRISTVM** illis afflucres immensa bonorum copia. *Calvin. Ibid. Centuplicia invalorantur ista. i.e. Quæ centies tanti sint, nempe quod ad verum usum, & commodum hujus etiam vitæ attinet: si modò illa non ex copijs & cupiditate nostrâ, sed ex **D E I** nostri voluntate, (quæ una est certissima bonorum Regula) metiamur: aded ut fideles in mediâ etiam egestate hujus promissionis eventum sentiant: Itaq; perdidiculus erat *Iulianus* ille Apostata quum hunc locum exagitans, quærere nî centum etiam uxores habituri essent Christiani. *Beza in Cap. 10. Marci.**

great-

*c The life of
Galeacius Ca-
raccioplus, the
noble Marqueſſe
of Vico in the
kingdome of
Naples. Cap. 28*

*Loſſe of tēporals
recompenced
with abundance
of ſpirituals.*

*4 Fore dicit, ut
in medijs etiam
perſecutioni-
bus centuplo
ſint ſœliciores,
quàm unquam
anteà, qui
CHRISTVM
omnibus hujus
vitæ cōmodis
ante poſuerint.
Idem Ibid.*

greatneſſe for the Gospels ſake) to a wicked Ieſuite tempting him with a great ſumme of gold, to re-
turne out of *Zion to Sodom; from Geneva into Italy;*
*c Let their money periſh with them, who eſteeme all the
gold in the world, worth one daies ſociety with I E S V S
C H R I S T, and His HOLY S P I R I T.* I make no
doubt but to any of our learned and holy men,
exiles for C H R I S T in Queene *Maries* time, of
whom many after returned, and received an hun-
dred fold according to the letter of the Text, *browne
bread and the Goſpell* in Germany, during that blou-
dy five yeares, were infinitely more ſweet and
deare, than all the Biſhopricks of ENGLAND with
Subscription to the ſixe Articles.

3. Even in ^d an overflowing and transcendent
manner, in a preſſed and heaped, and even over-in-
larged meaſure by ſpiritual joy, peace of conſci-
ence, contentment of ſoule, more familiarity with
G O D, nearer communion with I E S V S C H R I S T,
fuller aſſurance of His love, and our portion in
Him, more ſenſible experience of His all ſufficien-
cy, extraordinary exerciſe of faith, ſweeter taſte

*Ecce qui reliquerit patrem, & elegerit ſibi Patrem DEVM, imò ei plus, quàm centu-
plum conſtat recepiſſe, &c. — Qui reliquerit fratrem, ut habeat CHRISTVM fratrem,
nonne melior erit ei quàm centum fratres? — Si dimittit ſubſtantiam, ab omnibus
diligitur, ab omnibus honoratur, à quibuſdam autem & timetur. Nam ipſe DEVS cui
ſe tradidit, dat ei gratiam coram omnibus: Nonne melius eſt ei hoc, quàm univerſa
terra? Incertus Author in Mat. Hom. 33.*

*Ne quis ſuſpicetur quod dictum eſt ſolis congruere Diſcipulis: dilatat promiſſionem
ad omnes qui ſimilia faciunt: Habebunt enim pro carnalibus cognatis, familiaritatem
& fraternitatem cum DEO; pro agris Paradifum; & pro lapideis ædibus ſupernam Hie-
ruſalem, &c. Theophylaſt. in Cap. 19. Mat.*

*Quamvis pios ſemper in hoc mundo perſecutiones mancant, & quaſi eorum tergo
crux adhæreat, tam dulce tamen eſt condimentum gratiæ DEI, quæ ipſos exhilarat, ut
illorum conditio regum delicijs optabilior ſit. Calv. Ibid.*

in the Promises, closer cleaving to the Word, clearer sight of divine excellencies, heartier longing for heavenly joyes, &c. One drop of which spiritual refreshing dewes distilling upon the soule even in greatest outward distresse; one glimpse of such glorious inward joyes shining from the face of the Sun of salvation into the saddest heart in the darkest dungeon, doth incredibly surpasse all the comfort which wife, children, wealth, or (in a word) worldly good, or mortall greatnesse can possibly yeeld.

4. Or in posterity; by a very remarkable, if not miraculous providence and care for them. Consider for this purpose, that G o d-fearing Prophet, *2 Kings 4.* who upon the matter, and in the true meaning, denied himselfe, and forsooke all for G o d s sake. (For he doth so also, who prefers the glory of G o d, the Gospell, the cause of C H R I S T, and keeping of a good conscience, before any, or all earthly things; holding fast unfainedly a resolution, if he be put to it, and times require really and actually to leave all for C H R I S T.) This good man might have applied himselfe to the present, served the times, sought the Court, and sate at *Iezabels* Table with her other temporizing trencher-chaplaines. But it is said in the Text, that he *feared the L o r d*, and so disdained, and abhor'd to gaine by humouring greatnesse, to grow rich and rise by basenesse and

Gods care of their posterity who lose any thing for God.

Relinquere aliquid propter nomen CHRISTI, sive propter CHRISTVM, est CHRISTVM proponere omnibus, & super omnia amare: ita cum esse charum peccatori nostro, ut illius gratia parati sumus omnia relinquere quantumvis chara, quae nos

alliciunt, aut etiam cogunt, ut aliquid faciamus, quod sit contra ejus gloriam. Musc
Colligamus ex hac paupertate virum illum fuisse constantem in verâ & sanâ religionē: quia si deficere voluisset, ad cultum Iezabelis, & impij regis, victus & iustae facultates ei non defuissent. Pet. Mart. in loc.

flattery.

flattery. And therefore did chuse rather to die a begger, to leave his wife in debt, & expose his children to the bondage of cruell creditours, than any waies to make ship-wracke of a good conscience, or consent and concur to the adulterating of **GODS** sincere and purer worship. But mark what followes: rather than the wife and children of such a man, who preferred **GODS** glory before his owne preferment, shall suffer want; they must be relieved by a miraculous supply, as appears in the story.

A good name
given for losse
of goods, &c.

It will give thee
an everlasting
name that shall
not be cut off.

Isa. 56. 5.

Prov. 22. 1.

Heare Calvin
in his Epistle to
him, before his
Commentary up-
on the first to
the Corinth.

Esti neq; tu
plausum The-
atri appetis, u-
no teste **DEO**
contentus neq;
mihi proposi-
tum est laudes
tuas enarrare:

Quod tamen

cognitum utile est ac fructuosum, non prorsus celandi sunt Lectores. Hominem primariâ familiâ natum, honore & opibus florentem; nobilissimâ & castissima uxore, numerosâ sobole, domesticâ quiete & concordia, totoq; vitæ statu beatum, ultro, ut in **CHRISTI** castra migraret patriâ cessisse: Ditionem fertilem & amœnam, lautum Patrimonium, commodam non minus, quàm voluptuosam habitationem neglexisse: Exuisse splendorem domesticum; Patre, conjuge, liberis, cognatis, affinibus sese pri-

5. Or in good & name; which is rather to be chosen than great riches, saith Salomon. For instance, compare together *Bradford* and *Bonner*. The name of that blessed man shall be of most deare and glorious memory to all that love our **LORD IESVS CHRIST** in sincerity, untill His second comming: and it is like we shall looke upon him, and the rest of that royall Army of Martyrs in *Queene Maries* time, with thoughts of extraordinary sweetnesse and love in the next world thorow all eternity. But now the remembrance of that other fellow, who (like a blood-thirsty Tyger) made such horrible havocke of the Lambs of **CHRIST**, shall be had in a most abhorred, execrable, and everlasting detestation. The name of the fore-named noble Marquesse, who left and

and lost all with a witnesse for the Gospels sake, shall be infinitely more honoured of all honest men, so long as any one heavenly beame of Gods eternall truth shall shine upon earth, than his uncles *Paul* the fourth, or all that Rope of Popes from the first rising to the finall ruine of that Man of sinne. Nay, theirs shall rot everlastingly; but his shall re-flourish with sweetnesse, and fresh admiration to the worlds end.

2. That, to die, is but to be once done; and if we erre in that one action, we are undone everlastingly. And therefore have thine end ever in thine eye.

Men die but once.

* Let all our abilities, busineses, and whole being in this life; let all our thoughts, words, actions, referre to this one thing, which (as it shall be well or ill ended) is attended either with endlesse plagues, or pleasures; with eternity of flames or felicity.

* In cunctis quidem rebus necessaria est providentia, in ijs tamen maximè, quæ amplius quam semel fieri nequeunt: ubi-

cunq; pes lapsus fuerit, actum est: unus error multa trahit errorum millia. Hæc ratio mortis est; unicus in ea error, infinitos trahit errores: Hic semel errasse, æternum est periisse.

Lamachus Centurio, admissi erroris increpabat militem, qui ut culpam dilueret, deinceps nil tale admissurum se promisit. Cui Centurio: In bello, inquit, Bone vir, non licet bis peccare. *Plutarch. in Læon.*

In morte, cheu, nec vel semel quidem peccare licet. Nam hoc tale peccatum est irrevocabile. Semel mortuus es, semper mortuus es: semel malè mortuus es, semper damnatus es. Hanc mortem corrigere, hanc damnationem excutere, per omnem eternitatem non poteris.

3. That thou maist looke upon thy last bed, to be full sorely terribly assaulted by the king of feare, accompanied with all his abhorred horrors, and stinging dread; by the fearefull sight of all thy former sinnes, arrayed and armed in their grisliest formes, and with their fieriest stings; with

Terrors of death.

with the utmost craft and cruelty of all the powers of darknesse, and the very powder-plot of the prince of Hell, that roaring Lion, who hath industriously laboured to devoure thy soule all thy life long; with the terrour of that just and last Tribunal to which thou art ready to passe to reckon precisely with Almighty G o d for all things done in the flesh. What manner of man ought thou to be then in the meane time; in all holy care, fore-cast and casting about to give up thine account with comfort at that dreadfull houre? Be so farre from *deferring repentance in this Day of visitation, and putting off till that time; (For how canst thou possibly attend so great a businesse, when thou art beset with such a world of wofull worke, and hellish rage?) That thou shouldest in this day, like a sonne of wisdom, constantly ply and improve all opportunities, occasions, offers, every moment, Ministry, mercy, motions of the Spirit, checks of conscience, corrections, temptations, &c. To store thy selfe richly with spirituall strength against that last encounter, and of highest consequence, either for eternall happinesse, or unconceivable horrour.

* Caveamus
hunc scopulum
Differre. Quot
hominum mil-
lia vel hanc u-
nam ob cau-
sam malè fini-
erunt, quia di-
stulerunt mini-
mè differenda.
Quid crasti-
num, quid pe-
rindinū saluti-
tue destinās?
Crastinus dies
tuus non est:
Hodiernus est.
Hodie quæso,
hac hora, jam
age quod agen-
dum est Cras,
aut perendieu-
bi tu eris?

The body by
death made
loathsome.

4. That thy body, when the soule is gone, will be an horrour to all that behold it; a most loathsome and abhorred spectacle. Those that loved it most, cannot now find in their hearts to looke on't, by reason of the griesly deformednesse which death will put upon it. Downe it must into a pit of carions and confusion, covered with
wormes.

wormes, not able to wag so much as a little finger, to remoove the vermine that feed and gnaw upon its flesh; and so moulder away into rottennesse and dust. And therefore let us never for the temporary, transitory ease, pleasure, and pampering of a ruinous, and rotten carkasse, bring everlasting misery upon our immortall soules. Let us never for a little sensuall, short, and vanishing delight flowing from the three filthy puddles of the *lust of the flesh, the lust of the eye, and the pride of life*, drowne both our bodies and soules in a dungeon, shall I say, nay in a boyling * sea of fire and brimstone, where we can see no banks, nor seele no bottome.

videt. Non parum interest à terra spectes naufragium passi sunt: & irreparabile, quot quot ad orcum præcipitati sunt; nec in portum unquam perveniunt. Eternitatis igneum mare, carcer æternus hos naufragos jam sepelivit.

* Modò jam discamus pericula vicina nosse, quæ facile cavet, qui præ-

5. That when the soule departs this life, it carries nothing away with it, but grace, Gods favour, and a good conscience. The Sunne of all worldly greatnesse, prosperity, and joy then sets for ever: Even Crownes, Kingdomes, Lands, Livings, and all earthly Possessions are everlastingly left. And * what will an immortall soule, destitute of divine grace, do then? Then will that now newly-separated soule, finding no spirituall store or provision laid up in this life against the evill day, with an irksome and furious

A soule departed carries nothing but grace with it.

* Si conscientia sit inquinata, nihil uspiam nec in rebus conditis, nec in conditore solatij est reperire: Omnia acerba,

Fellea omnia. Et quò profugias? Ad Deum? Hostis est. Ad conscientiam? Carnifex est. Ad cœlites? Offensi sunt. Ad socios? Augebunt cruciatus. Ad delicias & voluptates? Conscientiam magis inquinabunt, &c.

What the soule
is especially to
long after.

reflexion, looke back upon all its time spent in the flesh; and beholding there, nothing but abominations, guiltinesse and sinne: Presently awakes the never-dying worme, which (having formerly had its mouth stopt with carnall delights, and muffled up with outward mirth) will now feed upon it with horreur, anguish, and desperate rage, World without end. O then, let these precious, deare, everlasting things breath'd into our bodies for a short abode in this Vale of teares, by the All-powerfull God, scorne with infinite disdain, to feed upon Earth, or any earthly things; which are no proportionable object, either for divinenesse, or duration, for so noble a nature to nestle upon. But let them ply and fat themselves all the dayes of their appointed time, with their proper, native; and celestiall food: *At that great Supper* made by a King at the mariage of a Kings sonne, *Luke 14. 16. Matth. 22. 2.* And therefore must needs be most magnificent and admirable: *At that Feast of fat things, that Feast of wines on the lees; of fat things full of marrow, of wines on the lees well refined, Isa. 25. 6.* The founder and furnisher whereof is the LORD of Hosts. He that made Heaven and Earth, makes it; and therefore it must needs bee matchlesse and incomparable: At the Well-head of *Wisdomes* richest Bounty; who *hath killed her beasts, mingled her wine, and furnished her table, Prov. 9. 2.* In and by these and the royallest feast that can be imagined, are shadowed, but infinitely short, and represented unto us, but nothing to the life, all those inexplicable
divine

divine dainties, delicates, sweetnesses; those gracious quicknings, rejoycings and ravishments of spirit; which God in mercy is wont to communicate and convey thorow all the ordinances and meanes of grace to truly humbled soules, for a mighty increase of spirituall strength, and invincible comfort.

O how deliciously may a heavenly hungry heart feed and fill it selfe; 1. In the powerfull Ministry unfolding all the sacred sense and rich mines of Gods owne meaning in his blessed Book. 2. In the precious promises of life, by the applications and exercise of Faith. 3. In the Lords Supper, by making the Lord Iesus surer to our soules every time; and every time by feasting afresh upon his body and bloud spiritually, with exultations of dearest joy, and sweetest glimpses (as it were) of eternall glory. 4. In fruitfull conferences and mutuall communications of gifts, graces, prayers, duties with Gods people, which the Lord doth usually and graciously water with the dewes of many sweet and glorious refreshings and quicknings, much increase of Christian courage, and an holy contentation in the *good way*. 5. In meditations upon the mystery of CHRIST, the miracles of mercy upon us for our good all our life long, and the eternity of joyes and blisse above. 6. Upon the Lords Day, when showers of spirituall blessings are accustomed to fall from the Throne of grace all the day long, upon those who sincerely endeavour to consecrate it as glorious unto him. 7. Upon those soule-fattening dayes of humiliation;

*For secret and private many thousands of Christians can speak very admirable, glorious, and extraordinary

which who ever tried * either secretly, privately, or publikely; either by himselfe alone, with his yoke-fellow, in his family or congregation, and found not GOD extraordinary, according to the extraordinarinesse of the exercise?

things: Of publike thus speaks a learned Doctor: To GODS glory, and to the stopping of our adversaries mouthes, the Papists, (who know not what the true exercise of fasting meaneth) it is to be acknowledged, that howsoever we have not been so frequent in this exercise, as were to be wished, yet notwithstanding, upon diverse publike occasions, there have been publike Fasts observed and solemnized among us with good and happy successe: As for example; In time of the great Plague, Anno 1563. After the great Earth-quake, Anno 1579. After intelligence had of the Spanish Invasion, Anno 1588. In the time of the great Famine, Anno 1596 & 1597. And now of late in this time of the Pestilence, Anno 1603, Besides the private and secret fasting of the faithfull, as it hath pleased GOD to move them, either by private or publike occasions. Dr. Downam now Bishop in Ireland. The Christians Sanctuary. Sect. 54. pag. 54.

Nay, Heare King CHARLES Himselfe graciously acknowledged GODS extraordinary goodnesse in hearing our prayers in publike Fasts blessedly appointed by His owne royall Command: And whereas the greatest confidence men have in GOD, ariseth, not onely from His Promise, but from their experience likewise of His Goodnesse, you must not faile often to retell to the memory of the people with thankesfulnesse, the late great experience we have had of His goodnesse towards us: For, the three great and usuall judgements which he darts upon disobedient and unthankesfull people, are Pestilence, Famine and the Sword. The Pestilence did never rage more in this Kingdome than of late; And GOD was graciously pleased in mercy to heare the prayers which were made unto Him; and the ceasing of the judgement was little lesse than a miracle. The famine threatened us this present yeare, and it must have followed had GOD rained downe His anger a little longer upon the fruits of the earth. But upon our prayers, he stayed that judgement, and sent us a blessed season, and a most plentiful Harvest, &c. Instructions directed from the Kings most excellent Majestie, &c. pag. penult.

About

About the last IUDGEMENT, Consider,
 1. How *cuttingly, and how cold the very
 first sight of the *Son of man coming in the clouds of
 heaven with power and great glory*, will strike unto
 thine heart, who hast refused to turne on His side,
 and take His part all the time of thy gracious visi-
 tation. Then wilt thou begin with extremest
 grieve and bitternesse of spirit to sigh and say
 within thy selfe: Oh! He that I now see sitting
 downe upon yonder flaming white and glorious
 Throne, is that **I E S U S C H R I S T**, the mighty
G O D, the *Prince of peace*, that sweetest Lambe,
 whose precious blood was powred out as water
 upon the earth, to *save his people from their finnes*.
 And He it was who so fairely invited and wooed
 me (as it were) by His faithfulest Messengers, and
 intreated me with termes of dearest love, all my
 life long, but even to leave my lusts, and bid the
 Divell adieu; and He, even He, would become
 my all-sufficient and everlasting Husband; and
 now as at this time have let an immortall crowne
 of blisse and glory upon my Head with His owne
 all-mighty hand. But I alas! (like a wilfull despe-
 rate wretch) did not onely neglect so great salvation,
 forsake mine owne mercy, and to judge my selfe unwor-
 thy of everlasting life: but I also (a bloody butcher
 to mine owne soule) all my few and evill dayes,
 basely and bitterly oppos'd His blessed kingdome;
 the purity, power, and holy precisenesse thereof,
 as quite contrary to my carnall heart, and that
 current of pleasures and worldly contentments

The terrour of
C H R I S T
 coming to the
 wicked.

* Nota quo de-
 mum tempore
 cōspiciant im-
 probi ac obsti-
 nati **C H R I-**
S T I gloriam,
 nempe non pri-
 us quam ipsum
 persecuti fu-
 erint, ac tum
 quidem cogen-
 tur cum videre
 cum admirati-
 one maxima
 & stupore, &
 cum dolore
 conscientie in-
 effabili, cum
 videbunt judi-
 cem sibi con-
 stitutum, quē
 tam indignis
 modis tracta-
 runt in vita i-
 sta. Nemo est,
 qui non id fe-
 rat agere, si
 quem interfe-
 cit, eum habe-
 at sibi judi-
 cem. Roscoe in
 Ioban. Cap. 8.
 mibi pag. 518.

Rev. 6. 16.

* *Flammæ
infernales su-
stinebit, ubi est
fletus & stridor
dentium, ubi
ululatus, lamen-
tatio & poeni-
tentia sine ulla
remedio; ubi
est vermis ille, qui non moritur, & ignis qui nunquam extinguitur; ubi mors quaeri-
tur, & non invenitur. Quare in inferno mors quaeritur, & non invenitur? Quia qui-
bus in hoc seculo vita offertur, & nolunt accipere, in inferno quaerunt mortem, & non
possunt invenire. Vbi est nox sine die, amaritudo sine dulcedine, obscuritas sine lu-
mine, &c.* *August. de Tem. Serm. 152.*

*How to ad-
dresse our selves
to Christ.*

into which I had desperately cast my selfe: I indeed wretchedly and cruelly against mine owne soule, persecuted all the meanes which should have sanctified me, and all the men which should have sav'd me. Happy therefore were I now, if I could intreat the greatest Rock to fall upon me, or be beholding to some mighty mountaine to cover me; there to lie hid everlastingly *from the face of him that sitteth on the Throne, and from the wrath of the Lamb.* O that I now might be turned into a beast, or bird, or stone, or tree, or ayre, or any other thing! Blessed were I, that ever I was borne, if I could now be unborne: that I might become nothing, and in the state I was, before I had any being! Ah that my immortall soule were now mortall, that I might ** die in hell, and not lie eternally in those fiery torments, which I shall never be able either to avoid, or abide!* Let us then betime in the name and feare of God, kisse the Sonne lest he be angry at that Day; and so we perish everlastingly.

Let us now, while the day of our visitation lasts, before *the Sun be set upon the Prophets*, addresse our selves vnto him: 1. With hearts burdened and broken with sight of sin, and sense of divine wrath, *Mat. 11. 28.* 2. Prize him infinitely and above all the world, *Mat. 13. 46.* 3. Sell all, part with all sin, *Ibid.* Out of Egypt quite, leave not an hoofe behind, *Ex. 10. 26.* 4. Take him as our husband & Lord, wher-
by

by we become the sons of God, Iob. 1. 12. 5. Take his yoke upon us, and learne to be meeke and lowly, Mat. 11. 28.

6. Enter into the way; which is called the way of holiness, Isa. 35. 8. 7. And there continue Professors of the Truth, and of the power of the Truth, and of the power of the Truth in Truth: (For otherwise, thou mayest be a Professor, and perish eternally:)

That CHRIST may owne thee, at that Day. Many professe the Truth, and not the power of the truth: some professe both the Truth and the power of it, but are false-hearted. Where then shall the non-professour appeare? Nay the Persecuter of the Sect, which is spoken against everywhere, Acts 28. 22.

2. That thou must presently passe to an impartiall, strict, the highest & last Tribunall, which can never be appeal'd from, or repeal'd: there to give an exact account of all things done in the flesh: * For every thought of thine heart, every word of thy mouth, every glance of thine eye, every moment of thy time, every omisso of any holy duty or good deed, every action thou hast undertaken, with all the cir-

The strict account of the last day.

* Thy conscience shall then be suddenly, clearly, and universally irradiated and enlarged with extraordinary light, to looke upon all thy life at once, as it were:

Causa cognitio sita est in revelatione omnium, quæ quisq; per vitam universam fecerit, dixerit, cogitarit. Vess. de Iul. Ex. p. 2. Thes. 1. Atq; id est quod accipimus de aperientis libris de Apoc. 20. 12. Nempe per apertionem librorum significatur, ut unicuiq; conscientia sua (nec enim opus erit testibus externis) suggestura sit omnem suam vitam. Idem Ibid.

Iulium sedit, & libri aperiunt, &c.] Conscientia & opera singulorum in utramq; partem, vel bona vel mala omnibus revelantur. Hieron in Dan. 7.

Quædam igitur vis est intelligenda divina, qua fiet, ut cuiq; opera sua, vel bona, vel mala cuncta in memoriam revocentur, & mentis intuitu mira celeritate cernantur: ut accuset, vel excuset scientia conscientiam: atq; ita simul & omnes & singuli iudicentur. Aug. de Civit Dei lib. 20 cap. 14.

Necesse igitur non erit, ut manifestatio fiat voce sensibili ac humana, sed satis erit, si menti representetur, & manifestetur. Hugo Victorin. Lib. 1. de Anima. cap. 11.

In hoc iudicio fiet apertio librorum, sc. conscientiarum, quibus merita & demerita universorum sibi ipsæ & cæteris innotescunt, faciente hoc virtute illius Libri vitæ, verbi sc. incarnati. Bon. Brevilo. cap. 1.

holand

cumstances

cumstances thereof, every office thou hast borne, and the discharge of it in every point and particular: every company thou hast come into, and all thy behaviour there: every Sermon thou hast heard, every Sabbath thou hast spent, every motion of y^e Spirit which hath bin made unto thy soul, &c.

Take account of
thyselfe before-
hand.

Let us then, while it is called *to day*, call our selves to account, examine, search and try thorowly our hearts, lives, and callings, our thoughts, words, and deeds: let us arraigne, accuse, judge, cast and condemne our selves: and prostrated before **G O D S** *Mercy-Seat*, with broken and bleeding affections, lowliness of spirit, and humblest adoration of His free grace, upon the same ground with the *Aramites*, *1 Kin. 20. 31.* *We have heard that the kings of the house of Israel are mercifull Kings: let us I pray thee, put sack-cloth on our loins, and ropes on our heads, and go out to the King of Israel; peradventure he will save thy life.*

Get assurance
of pardon.

• Hinc fidelium peccata non prodibunt in iudicium: quum enim in ista hac vita per sententiam justificationis testata sunt & ab-

Let us therefore give our mercifull **G O D** no rest, untill we have sued out our pardon by the intercession of the **L O R D I E S U S**, &c. And then we shall find the reckoning made up to our hand, and all matters fully answered before-hand. And (which is a Point of unconceivable comfort) He that was our ^b Advocate upon earth, and pur-

lata, & ultimum illud iudicium confirmatio erit, & manifestatio ejusdem sententiae; non esset consentaneum, ut in lucem denuo tum temporis proferantur. *Ame. Medul. Theol. Lib. 1. Cap. 41. Sect. 22.*

• Qui modo est Advocatus noster, ipse tunc erit Iudex noster. --- Si haberes causam apud aliquem iudicem agendam, & instrueres Advocatum esse, susceptus ab Advocato, ageret causam tuam sicut posset: & si non illam finisset, & audires illum in iudicio venturum, quantum gauderes, quia Ipse potuit esse Iudex tuus, qui fuit paulo ante Advocatus tuus? --- Quia Advocatum praemisimus, securi Iudicem venturum speremus. *August. de Temp. Ser. 119.*

chased

chased the pardon with His owne hearts-bloud, shall then be our Iudge.

3. That all the beastly and impure abominations of thine heart; all thy secret finnes and closet-villanies, that no eye ever looked upon, but that which is ten thousand times brighter than the Sun; shall all then be disclosed and laid open before Angels, Men, and Divels; and thou shalt then and there be horribly, universally, and everlastingly ashamed. Thou now acts perhaps secretly some hatefull and abhorred worke of darkenesse, and wickednesse not to be nam'd, in thine owne heart, or one way or other in secret, which thou wouldst not for the whole world, were knowne to the world, or to any but thy selfe, or one or two of thy cursed companions curbed by their obnoxiousnesse: but be well assured in that Day, at that great Assize, thou shalt in the face of heaven and

Al secrets discovered at the day of judgement.

Sed tu quem times major est omnibus. Ipse timendus est in publico, Ipse in secreto Proccedis, videris: intras, videris. Lucerna ardet, videt te: Lucerna extincta est, videt te. In cubile intras, videt te. In corde versaris, videt te. Ipsum time, illum cui cura est, ut videat te, & vel timendo castus esto. Aut si

peccare vis, quare ubi te non videat, & fac quod vis. Idem de Verb. Dom. Serm. 26.

Iniquitates tuæ omnibus populis nudabuntur, & cunctis agminibus patebunt universa scelera tua, non solum æstuum, verum cogitationum, & locutionum. Multa verò tunc venient ex improvviso, quasi ex insidijs, quæ modo non vides, & forsitan plura & terribiliora his quæ vides. Undiq; erunt tibi angustiae, hinc erunt accusantia peccata, tremenda iustitia, subitus patens horridum chaos, desuper iratus Iudex, intus vermis conscientiae, foris ardens mundus. Bern. de cons. ad Fin. Scio quod anima tam amaram, non æquè fert memoriam, sed cogamus eam, & constringamus. Melius est nunc eam ipsa morderi memoria, quam per illud tempus, supplicio. Si nunc peccatorum sis memor, & ea continuo proferas, & pro ipsis depreceris, ea cito delebis: si nunc vero fueris oblitus, tunc & invitus coram omni mundo commonebis: ipsis in medium se ferentibus, & coram ostentantibus, & amicis, & inimicis, & Angelis. Chrys. ad Pop. Antioch. Hom. 41. Cum hos relinquit, & captos Angeli quidam invitos trahant, & lachrymis persusos, & deorsum tacentes in gehennæ flammis, prius coram toto terrarum orbe ad dedecus productos, quantum dolorem esse putas? Idem Hom. 48 de tremendo Iudicij die.

Pensant sancti viri quanta sit illa verecundia in conspectu tunc humani generis, Angelorum omnium Archangelorumq; confundi,

earth

earth, be laid out in thy colours to thine eternall confusion. Never therefore go about, or encourage thy selfe to commit any sin, because it is mid-night, or that the doores are lockt upon thee; because thou art alone, and no mortall eye seeth thee, neither is it possible to be reveal'd: (And yet I must tell thee by the way, secret villanies have and may be discovered, 1. In sleepe. 2. Out of horror of conscience, or in time of distraction.) For, suppose it be concealed, and lie hid in as great darkenesse, as it was committed, untill the last great Day: yet then shall it out with a witnesse, and be as legible in thy fore-head, as if it were writ with the brightest starres, or the most glistering Sun-beame upon a wall of Crystill.

The terrour of
the last doome.

Mat. 25. 41.
expounded.

* Though the
sentence be pro-
nounced gene-
rally, yet every
reprobate will
take it to him-
selfe with infinite anguish of spirit by particular application.

Queritis à scholasticis, utrum una generali sententia, & electi recipiendi sint in cœlum, & reprobi conjiciendi in gehennam. Sanè sic videtur, quia non nisi generalis à Mattheo sententia adfertur. Tamen dixerit aliquis, opus esse, ut sua singulis sententia dicatur, quia & præmiorum & poenarum certi erunt gradus. Ad hoc pleriq; respondent, sensibili quidem voce pronunciarumiri sententiam generalem: sed eam, quia particulatim omnes seiant, quantum præmium, quantave poena maneat ipsos, id cuiusq; menti esse representandum, ita ut ejusce manifestationis non minus aperta alijs futura sunt judicia, quam si singulis sua diceretur sententia. *Voss. de Iud. extr. The. 3.*

than

than

than ten thousand Scorpions stings. To depart from that glorious presence were hell enough; but thou must also go with a *curse*: nor onely so, but into *fire*: and that must be *everlasting*, fed continually with infinite rivers of brimstone, and kept still in flame and fiercenesse, by the unquenchable wrath of the most just G O D, thorow all eternity. And in that horrible dungeon and fiery lake, thou shalt never have other company or comforters but wicked Divels, and they insulting over thee everlastingly with much hellish spite, and stinging exprobrations, for neglecting so great salvation all thy life long; and losing Heaven, for some base lust, and believing their lies. If the drowning of the old world, swallowing up of *Korah* and his complices, burning up of *Sodom* with brimstone, were attended with such terrours, and hideous out-cries: How infinitely transcendent to all possibility of conceipt, expression, or believe, will the confusions and tremblings of that Day be; when so many millions of men shall be dragg'd downe with all the Divels of Hell, to torments without end, and past imagination. There was horrible scryking, when those five filthy cities first felt fire and brimstone drop downe upon their heads; when those rebels saw the *ground cleave asunder*; and *themselves and all theirs go downe quicke into the pit*; when all the sonnes and daughters of *Adam* found the flood rising and ready to over-flow them all at once: But the most horrid cry that ever was heard, or ever shall be in Heaven or Earth, in this world, or the World to come, will be then, when

* Beati cœlites non tantum non cognatorum sed nec parentum sempiternis supplicijs ad ullam miserationem fluctentur. Imò verò lætabuntur iusti cum viderint vindictam; *Manus suas lavabunt in sanguine peccatorum.* Malum autem quemq; sic Deus omnesq; boni habebunt odio, ut nec filius quidem pietatē habeat de Patre in peccatis conspecto. *Ansel. de similitud. cap. 61.*
 * Dammati Deum, sanctos, se ipsos, omnesq; sceleris socios assidue execrationibus devotebunt: parentem filius, filiū parens, matrē filia, hanc mater execrabitur: omnes vitę dies, annosq; & ipsam quā quisq; natus est horam maledictis onerabit.

when all the forlorne condemned reprobates, upon sentence given, shall be violently and unresistably haled downe to Hell, and pulled presently from the presence not onely of the most glorious God, the LORD Iesus, Angels, and all the blessed Ones, but also of their Fathers, Mothers; Wives, Husbands, Children, Sisters, Brothers, Lovers, Friends, Acquaintance; * who shall then justly and deservedly abandon them with all detestation and derision; and forgetting all nearenesse and dearest obligations of nature, neighbour-hood, alliance, any thing, rejoyce in the execution of divine justice in their everlasting condemnation. So that no eye of God or man shall pitie them; neither shall any teares, prayers, promises, suits, cries, yellings, calling upon rockes and mountaines, wishes never to have beene, or now to be made nothing, &c. be then heard or prevaile in their behalfe; or any one in Heaven or Earth be found to mediate or speake for them; to reverse or stay that fearefull doome of eternall woe: but without mercy, without stay, without any farewell, they shall be immediately and irrecoverably cast downe into the bottomlesse pit, of easelesse, endlesse, and remedilesse torments, which then shall finally shut her mouth upon them. Oh! What then will be the gnawings of the never-dying worme; what rage of guilty consciences; what furious despaire; what horreur of mind; what distractions and feares; what bitter looking backe upon their mis-spent time in this world; what * banning of their brethren in iniquity; what cursing the day of their birth; and even

blaspheming of G O D Himselfe blessed forever; what tearing their haire and gnashing of teeth; what wailing and wringing of hands; what desperate roaring; what hideous yellings, filling heaven, and earth, and hell, &c. No tongue can tell, no heart can think! Be fore-warned then, in a word, To thirst, long, and labour infinitely more to have I E S U S C H R I S T in the meane time, say in the Ministry to thy truly humbled soule; *I am thy salvation*; than to be Possessor (if it were possible) of all the riches, glory and pleasures of moe worlds, than there are starres in heaven.

About HELL, Consider,

1. The Paine of losse. Privation of G O D's glorious presence, and eternall separation from those everlasting joyes, felicities and blisse above, is the more * horrible part of hell, as Divines affirme. There are two parts (say they) of hellish torments; 1. *Paine of losse*; and 2. *Paine of sense*: but a sensible and serious contemplation of that inestimable and unrecoverable losse, doth incomparably more afflict an understanding soule indeed, than all those punishments, tortures, and extremest sufferings of sense.

um videre non posse, maxima damnatorum poena est, & qua inexplicabilis in eorum voluntate nascitur tristitia.

Inter supplicia omnia hoc futurum est summum, maximumq; a Conditoris aspectu vel brevi morula detineri. Si jam ab eodem exclusus sis æternum, Hoc tibi tormentum erit infandum prosus & inexplicabile.

It is the constant and concurrent judgement of the

The paine of losse in hell.

* *Pena damni, seu divine visionis privatio omnium omnino suppliciorum summum est, quo Deus hominem punire potest. Nam uti videre Deum, ipsissima beatitudo est, ita, Deum*

The paine of losse greater than the torment in hell.

* A Deo abalienari ac separari, poenis etiam gehennae gravius est: sicut oculo, luce, etiam si dolor absit, & animanti vita privari molestum est. *Basil. Ascet. cap. 2. mihi pag. 255.*

Intolerabilis est gehenna & illa poena: tamen licet quis innumeras ponat gehennas, tale nil dicet, quale illa scilicet excidere gloria, à Christo odio haberis Audire, Nescio vos. *Chrys. ad Pop. Antioch. Hom. 47. mihi Col. 329.*

Omnia verò gehennae supplicia superabit Deum non videre, & bonis carere, quae

in potestate habuisti obtinere. *Bern. de inter. Domo. Cap. 38.*

Videtur una tantummodò poena esse, comburi. Si verò aliquis diligentè expendat, duplex hoc iurem esse supplicium. Qui enim in gehenna uritur, & coelorum regnum prorsus amittit, quae certè poena major est, quam cruciatus ille flammarum. *Chrysost. in Mat. Hom. 24.*

Intolerabilis quidem res est etiam gehenna: Quis nesciat, & supplicium illud horribile? Tamen si mille aliquis ponat gehennas, nihil tale dicturus est, quale est à beatè illius glorie honore repelli, exosumque esse Christo, & audire ab illo: non novi vos. *ibid.*

the ancient * Fathers, that the torments and miseries of many hels, come farre short, are nothing, to the shutting out everlastingly from the kingdome of heaven, and unhappy banishment from the beatifical vision of the most soveraigne, only, and chiefest Good, the thrice-glorious *Iehovah*, blessed for ever. For, by how much the degrees of infinite good and happinesse in God, exceed the finite wickednesse and misery of men: by so much greater is the sorrow and griefe, (being rightly conceived) for the losse of that, than for the sense of this. Assure then thy selfe before-hand, though thou little thinke so in the meane time, the losse but of the least raye of that Sun-like resplendent Body, we should have in Heaven; but of a taste of those overflowing rivers of pleasure, and un-utterable blisse of that happy soule which should dwell in such a Body; but of one foot-breadth of the pavement of the Emphyrean Heaven, to which the Starry Firmament is but a Porch, or out-house; but one houres company with all the crowned Saints, and glorious inhabitants of that happy Place; but of one glance upon the glorified Body of *I E S U S C H R I S T*; but of one glimpse of that unapproachable Light, and *Iehovahs* face in glory;

I say, the losse but of any one of these would be a far dearer and more unvaluable losse, than that of ten thousand worlds, were they all compos'd of purest gold, and brim-full with richest jewels. What will it be then (thinke you) to lose all these, nay, the full and absolute fruition of all heavenly excellencies, beauties, glories, pleasures and perfections, and that eternally: I know full well that carnall conceits and worldly-wise men will wonder at this; for, having no sight but by sensual eyes, they cannot possibly apprehend, or will by any meanes acknowledge any such thing. Eagle-ey'd they are, and sharpe-sighted enough into things of earth; yet blinder than a mole (as they say) in beholding any spirituall or celestiaall beauty. But had we but the eyes of *Austin, Basil, Chrysostome*, and some other holy Fathers, (and why should not ours be clearer and brighter, considering the greater splendour and illustriousnes of divine knowledge in these times?) we should easily confesse that the farre greatest, and (indeed) most unconceivable grieve would be, to be severed for ever from the highest and supreme Good: and that a thousand thousand rentings of the soule from the body, were infinitely lesse than one of the soule from God. *Nicostratus* in *Ælian*, himselfe being a cunning artisan, finding a curious peece of worke, and being wondred at by one, and ask'd, what pleasure he could take, to stand as he did, still gazing on the picture, answered: Hadst thou mine eyes, my friend, thou wouldest not wonder, but rather be ravished, as I am at the inimitable art of this rare

* Si verò id non possumus sermone monstrare, nihil est omnino mirandum. Neque enim novimus illorum Beatitudinem præmiorum, ut in-fœlicitatem

quoque de eorum

amissione scire possumus. Cæterum *Paulus*, qui ista comparat, certissimè novit, quoniam excidere a Dei gratia omnium sit profectò miserrimum. Nos autem hoc tunc absque dubio discemus, cum experimento cœperimus doceri. Sed istud ut ne patiamur faxis o benigne Fili Dei, neque experiamur intolerabile illud, horrendumque supplicium, quàm grande sit: Nam quam malum illorum bonorum portione privari, aperte quidem exprimi non potest. *Chrys. ibid.*

Loose not infinite joyes for vaine delights.

and admired peece. * It is proportionably so in the present Point. Or were we vouchsafed but one moment of *Pauls* heavenly rapture, that we might see but a glimpse of that infinite glory, and drinke but one drop of those ever-springing Fountaines of joy; then should we freely acknowledge and feele the truth of what I say; and that all I say comes far short of what we shall find.

If it be so then, that the losse of the presence of God, and endlesse pleasures be so painfull, irrecoverable and inestimable; and that it hath beene many times made manifest unto you by Scriptures, Fathers, reasons, convincing, familiar, easie resemblances; and the same also appeares, and may be clearely concluded by the third exhortation before the Sacrament in the Common-Prayer Book; to wit, that living and lying wittingly and willingly in any one sinne against conscience, robs us of all these infinite ever-during, unutterable joyes, and beatificall vision, and fruition of God himselfe for ever: I say, sith it is both thus and thus: Let every one of us in the name & feare of God, as we would not for a few bitter-sweet pleasures, nay, sometimes one vile lust in this vale of teares for an inch of time, lose unknowne delights thorow all eternity in another world, with an unshaken invincible resolution oppose all sorts and assaults of sin, with

all

all motions, enticements, and temptations thereunto: Let us hold with holy *Chrysostome*; *That it is worse and a more wofull thing to offend CHRIST, than to be vexed with the miseries of hell.* Let us professe with *Anselme*: *That if we should see the hatefulnes of sin on the one side, and the horror of hell on the other, and must necessarily fall into the one, we would rather choose hell than sin.* *c* It is reported also of *Edmund* his successor; that he was wont to say: *I will rather leape into the fiery lake, than knowingly commit any sinne against God.* Let us resolve with another of the *Antients*: *Rather to be torne in peeces with wild horses, than wittingly and willingly commit any sinne.* See for this purpose twenty curbing *Considerations* to keep from sin, *Instr. for comf. afflict. Consc. pag. 108.*

rem immergi, prius me infernum mergerem, quam peccatum in me immittere. Mallet enim purus a peccato & innocens gehennam intrare, quam peccati sorde pollutus celorum regna tenere. *Anselm. de similitud. cap. 190.*

c Potius, aiebat, in ardentem rogam insilueram, quam ullum peccatum in Deum commiseram. *In marg.*

2. The Paine of sense. The extremity, exquisitenesse and eternity whereof, no tongue can possibly expresse, or heart conceive. Consider before-hand, what an unspeakable misery it would be (and yet it would not be so much as a flea-biting to this) to lye everlastingly in a red hot scorching fire, deprived of all possibility of dying, or being ever consum'd! I have somewhere read of the horrid execution of a Traitor in this manner: being naked, he was chained fast to a chaire of brasse or some other such metall, that would burne most furiously, being fil'd with fiery heat; about which was

a Et si multi gehennam omnium malorum supremum atque ultimū putant. Ego tamen sic censeo, sic affligere duē predicabo, multo acerbius esse Christum offendere, quam gehennæ malis vexari. *Idem in Mat. Hom. 37.*

ad fin.
b Si hinc, inquit A. peccati pudorem, & illinc cernerem inferni horrorem, & necessario unū illorum habere

The torments in hell.

*2. Tormentum
præcipue
maiores crucia-
tus illos repe-
rit, quam vi-
rum flammis
tradere, lente
exurere, affare.*

*Ignis suppliciorum ultimum, gravissimum. Sed o mitem gehennam, o temperatas
flamas, vel millies vivum comburi! Feralis hæc sententia: mille horas tolerare flam-
mas, captivis inferorum longe clementior videretur, quam si reo jamjam plectendo
vitz fiat gratia.*

*e Tormentum horribile prorsus, nec verbis effabile, hominem igne eminus ac lente
admoto tribus horis torreri vivum. Quodnam igitur tormentum o Deus, quam infan-
dum, quam incomprehensum, non duas, tresve horas, non unum alterumq; diem, non
annum, annosque mille, sed æternitate tota (quæ tamen nunquam tota erit) & corpus &
animam uri, nec unquam comburi! Hic vox & verba deficient.*

*Fire of hell
worse than any
other fire.*

*Ignis in-
fernalis & no-
ster nimium
quantum dif-
ferunt, & pri-
mo quidem u-
rendi sensu.
Noster ignis
Augustino pi-
ctus videtur,
sed ille alter
verus. Discrim-
men ingens,
imò vix ulla si-
militudo veræ,
ac pictæ flam-
mæ.*

*Quicquid hic
te urit, tabula
est, jocus est:*

*quicquid hic pateris, merissimus ludus est: ignium umbra sunt ignes nostri ad illa
inferorum incendia penas quas hic dependimus delictæ sunt, ad illa nunquam desitu-
ra tormenta.*

For, if the black fire of hell be truly corporall and
taken properly, as some of the Fathers suppose; yet
it is such (say they) that as far passeth our ordinary
hottest fire, as ours exceeds the fire painted up-
on the wall. And it must be so, I meane, as farre
surpasse our most furious ordinary fire, immeasu-
rably, unconceivably in degrees of heat, and
fiercenesse of burning. For, the one was created
for comfort; the other purposely to torment: the
one is made by the hand of man; the other tem-
pered by the angry arme of almighty God, with
all terrible and torturing ingredients, to make it
most fierce and raging, and a fit instrument for so
great and mighty a God to torment everlastingly
such impenitent reprobate rebels. It is said to
be prepared, *Matth. 25. 41. Isa. 30. 33.* as if the all-

powerfull

powerfull wisdom did deliberate; and (as it were) sit downe and devise most tormenting temper for that most formidable fire: the one is blowne by an aierie breath; the other by the angry breath of the great G O D, which burnes farre hotter than ten thousand rivers of brimstone: *The pile thereof* (saith the Prophet) *is fire and much wood, the breath of the L O R D, like a stream of brimstone, doth kinde it.* What soule doth not quake and melt with thought of this fire, at which the very devils tremble? There is no proportion betweene the heat of our breath, & the fire that it blowes. What a fearefull fire then is that which is blowne by a breath dissolved into brimstone: which a great torrent of burning brimstone doth ever mightily blow?

If it be & metaphoricall, as *Austin* seemes some-
nerē, talem fuisse illam flammam, quales oculi quos levavit, & Lazarum vidit, qualis lingua cui humorem exiguum desideravit infundi, qualis digitus Lazari, de quo id sibi fieri postulavit, ubi tamen erant sine corporibus animæ. Aug. de Civit. Dei. Lib. 21. c. 10.
 Metaphorice loquitur de exitio reproborum, quod satis alioqui complecti non possumus, quemadmodum nec beatam, & immortalem vitam percipimus, nisi sub figuris quibusdam ingenio nostro accommodatis adumbratur: unde apparet quam inepti & ridiculi sint Sophistæ, qui de illius ignis naturâ & qualitate subtilius differunt, atq; in eo explicando variè se torquent. Explodendæ sunt crassæ huiusmodi imaginationes, cum figuratè Prophetam loqui intelligamus, &c. *Cal. in Isa. 6. 30. v. ult.*

Quod igni cruciandos dicit, nuper metaphoricam esse locutionem admonui: idq; ex membro adjuncto aperte liquet. Neq; enim fingendi sunt è terrâ & vermes, qui infidelium corda arrodant. *Idem in Cap. 66. v. ult.*

Qui æternum illum ignem, materiale & elementare fingunt; naturæ inferioris, & superioris; temporis & æternitatis modum confundunt. Cum enim nihil materiatum & physicum capax sit proprietatum hyperphysicarum, fieri non potest, ut corporeus ignis, quem Pontificij Scholasticorum auctoritate freti, (nam Patres hîc dubitanter loquuntur) in tartaro statuunt, æternitatis sit capax. — Ad hæc, cum idem ignis sit paratus Diabolo & hominibus impijs, Mat. 25. 41. Ignis autem corporeus non possit agere in spiritum; planum sit, ignis imagine spirituale supplicium adumbrari. — Porro nullæ omninò causa est, cur ibi statuatur ignis corporeus, cum vermis morsus, quo mentis ærum figurari docent Scholastici, ignis ustionem longe exuperet, ex ipsorum sententiâ. *Til. adhuc Orthodox. Syntag. P. 2. Cap. 68.*

Isa. 30. 33.

If be & fire be metaphoricall it is the worse.

Dicerem quidem sic arduos sine ullo corpore spiritus, &c. Nihilominus veniet responderi cer-

where to intimate, and some moderne Divines are of mind: and as the *gold, pearles and precious stones* of the *wall, streets and gates* of the heavenly Jerusalem (*Rev. 21.*) were metaphoricall; so likewise it should seeme that the fire of hell should also be figurative: And if it be so; it is yet something els, that is much more terrible and intollerable.

^a Sciendum Scripturam res futuri sæculi rerum corporearum symbolis & imaginibus adumbrare solitam; quemadmodum celestia gaudia, rerum præstantissimarum & jucundissimarum typis; ita damnatorum cruciatus rerum tristissimarum. & acerbissimarum umbraculis; verime, igne, tenebris, stridore dentium, catenis caliginis stagno sulphureo, &c. nobis depingere.

Idem. Ibidem. Thesi. 40.

ⁱ Curiosorum imò furiosorum ignem hunc contentionis gladio, ultra quam facit fodere. Nos, aculeatis subtilium quæstionum tricis, apinisq; tanquam Ægyptijs pediculis in Sophistarum sinu relictis, in hanc potius curam, toto pectore incumbere decet, ut ignem illum fidei scuto extinguamus; ne qualis sit, tandem experiamur. *Idem Ibid. Thesi. 51.*

All tortures together not comparable to hell.

^a For as the Spirit of God, to shadow unto us the glory of heaven, doth name the most pretious, excellent and glorious things in this life, which notwithstanding come infinitely short; so doth He intimate unto us the inexplicable paines of hell, by things most terrible and tormenting in this world, fire, brimstone, &c. which yet are nothing to hellish tortures. Whether therefore it be *materiall* or *metaphoricall*, I purpose not here to dispute, or goe about to determine: neither is it much materiall for my purpose. For, be it whether it will, it is infinitely horrible and insufferable beyond all compasse of conceipt, and above the reach either of humane or Angelicall thoughts. It doth not onely exceed with an incomparable disproportion all possibility of patience and resistance; but also even ability to beare it; and yet notwithstanding, it must upon necessity be borne so long as **G O D I S G O D.**

Take in a word, all that I intend to tell you in the
point

point at this time. * If the severall paines of all the diseases and maladies incident to our nature, as of the stone, gout, colicke, strangury, or what other you can name, most afflicting the body: nay, & add besides all the most exquisite and unheard of tortures, (and if you will, even those of the *Spanish Inquisition*) which ever were or shall be inflicted upon miserable men, by the ¹ bloudest executioners of the greatest tyrants, as that of him in the brazen chaire mentioned before, &c. and collect them all into one extreamest anguish; & yet it were nothing to the torment which shall for ever possesse and plague the ^m least part of a damned body! And as for the soule; let all the griefes, horrors and despaires that ever rent in peeces any heavy heart; and vexed conscience; as of *Indas, Spira, &c.* And let them all bee heaped together into one extreamest horror, and yet it would come infinitely short of that desperate rage and restless anguish, which shall eternally torture the least and lowest faculty of the soule! What then doe you

* Potest quis tibi representare, quicquid unquam illætabile, luctuosum, crudele, miserandum, horribile vidit & audiit, quicquid ab orbe condito sæva tyrannorum crudelitas excogitavit, quicquid ad usque mundi occasum sævissimorum hominum immanitas invenire poterit, hoc autem omne si velut in fasce colligatum cum æternitate damnatorum componere — cum *Chrysostomo* proclamabit: Hæc omnia que

hic patimur, metus ludus ac risus sunt, si cum illis supplicijs in contentionem veniant.

Pone, si liber, ignem, ferrum, & bestias, & si quid his difficilius: attamen, nec umbra quidem sunt hæc ad illa tormenta. — Nonne videmus terrenos milites principibus servientes, quomodo ligant, quomodo flagellant, quomodo perfodiunt costas, quomodo faces tormentis adhibent: sed hæc omnia ludicra, & risus ad supplicia. *Chrysost. ad Pop. Antioch. Hom. 49.*

¹ Consider here all the horrible tortures inflicted upon Christians in the Primitive times: That man in the brazen chaire: Ravillacs torments; French Story, pag. 1294. All the monstrous cruelties thorow the Turkish Story: the fiery and bloody miseries executed upon our blessed Martyr in *Queene Maries* time: the barbarous and prodigious butcheries of the Spanish Inquisition, which the Poet brings in as the fourth Fury.

^m Because all the members of the body and powers of the soule have beene weapons of unrighteousnesse, man shall be plagued in all the parts of the body, and faculties of the soule by that horrid instrument of hellish torment, called by *CHRIST*, Fire prepared for the Devill and his angels, *Mat. 25.*

think wilbe the torment of the whole body: What wilbe the terrour of the whole soule? Here both invention of words would faile the ablest Oratour upon earth, or the highest Angell in heaven.

*A madnesse not
to bee moeued
with hell-fire.*

Ah then, is it not a madnesse above admiration, and which may justly amaze both heaven and earth, and be a prodigious astonishment to all creatures, that being reasonable creatures, having understanding like the Angels of God, eyes in your heads to fore-see the approaching wrath, hearts in your bodies that can tremble for trouble of mind, as the leaves of the Forrest that are shaken with the wind, consciences capable of unspeakable horror, bodies and soules that can burne for ever in hell; and may (by taking lesse paines in the right way, than a drunkard, worldling, or other wicked men in the wayes of death and going to hell) escape everlasting paines: yet will sit heere still in the face of the Ministry with dead countenances, dull eares, and hard hearts, as senselesse and unmooved, as the seates you sit on, the pillars you leane to, and the dead bodies you tread on, and never befaid, (as they say) never warn'd, untill the fire of that infernall lake flame about your eares! O monstrous madnesse and mercilesse cruelty, to your owne soules! Let the Angels blush, heaven and earth be amaz'd, and all the creatures stand astonished at it.

*The anguish of
the damned for
neglecting the
time of grace.*

3. When sentence is once irrevocably past by that high and everlasting Iudge, and the mouth of the bottomlesse pit hath shut it selfe upon thee with that infinite anguish and enraged indignation, thou

thou wilt take on, tear thy haire, bite thy nailes, gnash the teeth, dig furiously into the very fountaine of life, and (if it were possible) spit out thy bowels: because having by a miracle of mercy beene blessed all thy ^a life long in this gloriously illightened *Goshen* with the fairest noone-tide of the Gospell that ever the Sun saw, and either diddest, or mightest have heard many and many a powerfull and searhing Sermon; any one passage wherof (if thou haddest not wickedly and willfully forsaken thine own mercy, and suffered Satan in a base and beastly maner to blindfold and baffle thee) might have beene unto thee the beginning of the new-birth, and everlasting blisse: yet thou, in that respect a most accursed wretch, diddest passe over all that long day of thy gracious visitation, like a *sonne or daughter of confusion*, without any piercing or profit at all; and passed by all those goodly ^a offers and opportunities, with an inexpressible neg-

^a *Occasio tibi nunquam defuit, tu semper occasioni. Potuisti, & noluisti. Lue, jam lue nequitas. En tua tot tamque gravia flagitia; cum tunc longe suavis virtuti liquisset operari quam vitij. En perditissime, inter jocos & ludos perdidisti regnum. Potuisses esse felix eternum, modo voluisses. brevi ac leni labore beatam immortalitatem tibi parasses, modo voluisses. En stultissime, pro*

carnis voluptatibus, pro spurca, & momentanea oblectatione immensas vendidisti voluptates. Nimirum tua tibi caro, quam celum carior erat Sentis jam, quas delicias sectatus ueris? Prædixi, monui, vellicavi. Sed actum egi, nihil profeci, oleum & operam perdi. Nunc vindico, nunc spes & res abs te segregat, sed tua solus culpa. En impurissime ut delectatione paulillo temporis retineres, perdidisti omnia. Procul nunc à te honores, thesauri, voluptates beatorum; ad quas omnis tibi via intercepta est. Hæc tibi tormenta libidines tuæ parant, in hos ignes tua te præcipitavit incontinentia: tuam illam hilarem, sed brevem infantiam, nunc luis æterno luctu. Desperate ploras Paradisi gaudij privatum? Tu ipse te privasti. Ac acerbissime doles perenne cœlestis epulam neglectam? Tu neglexisti. — Differendo & negligendo huc sponte irruisti cœcus & amens, hic nunquam exiturus amplius. Nulla hic libertas, nulla salus. Despera centies, sex centies, despera millies, æternum desperaturus, æternum moriturus, & ad mortem nullis sæculis proventurus. ^a Hoc lacerabit cor damnatorum quod gratiam millies oblatam recusarunt millies. Inde in seipsum furenter exardescunt miseri, & assidue sibi ipsis lugubrem hanc cantilenam occinent. O tempus rerum omnium pretiosissimum! O dies. O horæ plusquam aureæ, quod evanuisse eternum non redituræ! Nos cæci & excordes, obstructis oculis & auribus libidine furebamus, & mutuis nosmet exemplis trahebamus ad interitum.

¶ Non minùs
tunc quàm ge-
henna nos exa-
gitabit, quia
quandò brevis-
simo spatio
temporis non
insudavimus,
cœlo, & ineffa-
bilibus bonis
privati nos in-
telligemus.

*Chrysost. in
Mat. Hom. 77.*

Est qui de-
cē millia Phi-
lippeorum as-

sequi potuisset ad eundā hæreditate, sed ille ignavissimus causæ suæ indormiit, itaq; hæ-
reditatem tam opulentam neglexit; jamq; talibus seræ poenitentiae furijs agitatur, ut
ipse sibi immineat, velut ipsum discerpens. Et nonnunquàm mors inde violenta
sequitur. Haud aliter damnatorum quilibet seipsum sic allatur: Potuissem; auxilia
non deerant, vocabar. Potuissem, Bheu! Potuissem; sed nolui. A summo bono exclu-
sissimus sum in omne ævum; & usq; in æternum non videbo lumen, quia nolui videre.
Sentire tanto se bono privatum esse, & quidem suā culpā inexplicabilis, infandus erit
dolor mærorq;

*Fear to let slip
the day of grace*

lect and horrible ingratitude; and so now liest
drown'd and damn'd in that dreadfull lake of
brimstone and fire, which thou mightest have so
easily and often escaped. ¶ This irksome and fu-
rious reflection of thy soule upon its owne wilfull
folly, whereby it hath so unnecessarily and sottishly
lost everlasting joy, and must now live in endlesse
woe, will vex and torture more than thou canst
possibly imagine, continually gnaw upon thy heart
with remedlesse and unconceivable griefe; and in
a word, even make an hell it selfe.

O then, having yet a *price in thine hand*, to get wis-
dome to go to heaven, lay it out with all holy gree-
dinesse, while it is called *Today*, for the spirituall
and eternall good of thy soule! Improve to the ut-
most, for that purpose, the most powerfull Mini-
stery, holiest company, best bookes, all motions of
G o d s Spirit, all saving meanes, &c. Spend every
day, passe every Sabbath, make every prayer, heare
every Sermon, thinke every thought, speake every
word, do every action, &c. As though when that
were done, thou wert presently after to passe to
judgement, and to give up an exact account for it,
and whatsoever els *done in the flesh*.

4. That the conceipt of the everlastingnesse of
the

*Hell-torment
endlesse.*

the torments, when they are now already seiz'd upon the soule, and hopelesnesse of ever coming out of hell, will be yet another hell. If thou once come there, and there most certainly must thou be this night, if thou diest this day in thy naturall state, and not new-borne; I say then (so terribly would the consideration of eternity torture thee) that thou wouldest hold thy selfe a right happy man, if thou mightest endure those horrible paines, and extremest horrors no more millions of yeares, than there be sands on the sea shore, haire upon thine head, starres in the firmament, grasse piles upon the ground, and creatures both in heaven and earth. For, thou wouldest still comfort thy selfe incredibly with this thought: *My misery will once have an end.* But alas! This word *Never* will ever rent thine heart in peeces with much rage and hideous roaring; and give still new life to those insufferable sorrowes, which infinitely exceed all expression or imagination. Let us suppose this great body of the earth upon which we tread to be turned into sand, and mountaines of sand to be added still, untill they reach unto the Emphyrean Heaven, so that this whole mighty creation were nothing but a sandy moun-

nam partem, & pari modo aliam atq; aliam, ita ut spatio decies centum millium annorum, tantum unicum arenulæ unius grauum de monte illo arenoso minueretur: quàm læti, quàm alacres essemus, quòd post ultimam saltem montis totius ablationem, damnationis nostræ finem aliquem haberemus.

Ah, vel muscæ, vel culicis punctiuncula, si tamen sit æterna, quàm inexplicabilis cruciatus pronunciabitur? Quis igitur horror exercebit damnatos, vel ob unam hanc, sed assiduam cogitationem? Hic ignis æternus ferendus, hic ululatus æternus audiendus, hic horror sempiternus.

¶ Ite furiosi, ite & delitij affluere superman foelicitatem credite; hodie vino & plumis vos mergite, cras forsitan mergendi flammis.

¶ Si nobis saltem concederetur ut arenosus quispiam mons extolleretur amplitudine terrarum, coarctans, fastigio cœlum attingens, ex quo post centum millia annorum advocans avicula rostro non plus auferret, quàm est decima unius arenulæ pars, & rursus post alterum centum annorum mille, aliam arenulæ unius decimam

caine;

& Dammati
 sic calculum
 ponunt: Elap-
 sis decem mil-
 libus anno-
 rum, adjicien-
 tur centū mil-
 lia, post hæc
 centum millia,
 tot jungentur
 myriades, &
 millones quot

in firmamento sunt stellæ, & in littore maris arenæ. Post quæ longissima annorum spatia,
 quasi nihil de pœnis nostris accisum esset, sic iterum: ab initio pati tormenta incipiemus:
 atq; ita sine interruptione, sine fine, sine modo, volvetur assidue nostrorum tormento-
 rum rota.

Ex quo poli sunt perfecti,
 Aude numero complecti
 Stellæ cœli, stillas roris,
 Vndas aquei floris,
 Guttas imbris pluvialis,
 Floccos velleris nivalis
 Quot sunt vere novo flores,
 Quot odores, quot colores,
 Quot vinaceos Autumnus
 Poma legit & verumnus:
 Quot jam grana tulit æstus,
 Frondes hiemis tempestas.

Totus orbis animantes
 Aër atomos volantes,
 Pilos feræ, pecus villos.
 Vertex hominum capillos:
 Adde littoris arenas,
 Adde graminis verbencas,
 Tot myriades annorum
 Quot momenta sæculorum:
 Heus adhuc Æternitatis
 Portus fugit à damnatis.

Metire semel, iterum sæpius: post decem annorum millones, post centum mille my-
 riadum annorum, post decies centies millena millia milliorum annorum; necdum
 finem, necdum medium, imò nondum *Æternitatis* principium designasti: junge ad
 illa omnes hominum & Angelorum cogitationes, omnes motus & mutationes qua-
 rumvis rerum creatarum: adde his arenulas, quot non possent millenarum terrarum
 vastissimo sinu contineri: collige deniq; in unum omnes numeros Arithmeticæ
 quadratos, cubicos quosvis: nunc imple his numeris volumina chartarum hinc ad
 supremos cœlos usque, nondum *Æternitatis* durationem mensus es, tantum abest, ut
 sis emensus. Quamdiu igitur durabit *Æternitas*? Semper. Quando finietur? Nunquam.
 Quamdiu cœlum erit cœlum; Quamdiu inferi erunt inferi; Quamdiu *Devs* erit *Devs*,
 tamdiu durabit Æternitas: tamdiu cœlum beabit Sanctos, tamdiu improbos torque-
 bunt inferi. Ne quæso, molestior sis quærendo: Apprehende saltem, si comprehendere
 non potes.

edst in. Now, suppose thou shouldest lie but one night grievously afflicted with a raging fit of the stone, collicke, strangury, tooth-ache, pangs of travaile, &c. Though thou haddest to helpe and ease thee a soft bed to lie on, friends about thee to comfort thee, Physitians to cure thee, all cordiall and comfortable things to asswage the paine; yet how tedious and painfull, how terrible and intolerable would that one night seeme unto thee? How wouldest thou tosse, and tumble, and turne from one side to another, counting the clock, telling the houres, esteeming every minute a "moneth, and thy present misery matchlesse and unsupportable? What will it be then (thinkest thou) to lie in fire

* Sumamus noctem unicam quam a cuis, alijsve fodicantibus cogitationibus insomnem aut quam instante calculo, urente podagra, torminibus aut dentium doloribus in nos saevientibus, turba-

ram exigimus. Quàm hæc talis nox longa, & instar hebdomadis, aut mensis est! Quid si anno toto sic inter dolores jacendum, quid si annis centum, quid si mille annis, si sex aut decem millibus annorum? Quid si æternum & sine fine.

* It would proove an extreme misery (as it seemes) to lie eternally upright, and never stir, even upon a bed of roses: what would it be then, to sit for ever in that fiery chaire mentioned before? But then above all degrees of comparison, what will it be to roare everlastingly in bellish flames! Heare my Author: Memini me legere, nec sine admiratione, fuisse hominem, qui Aternitatem animo sic perspexerat: Quis mortalium est, aiebat ipse secum, qui quidem sanæ mentis sit & ratione utatur, qui regnum Galliar, Hispaniar, Poloniar, regna sane opulentissima sibi vendicat ea pactione, ut quadraginta continuos annos in lectula rolis strato, eoq; mollissimo resupinus jaceat? Et licet forsan non defuturus sit, qui ad hanc conditionem descendat: is tamen non totum triennium (res certa) sic decumber, quin abruptat & dicat: finite, surgam; malo carere regnis, non dicam tribus, sed omnibus; quàm sic continuè, licet mollissimè jacere, vel decem tantum annis; necdum viginti, aut triginta, vel uti pactio fiebat, annis quadraginta. Itane res se habent, ut nemo sanus reperiatur, qui ut triplici regno donetur, triginta vel quadraginta annis dicta lege decumbere velit? Quàm ergò cæca, quàm furiosa est insania, ob lacerum rete, ob tres aviculas, ob crepundia vilissima, illud petulantè subire periculum, & tunc designare facinus, ob quod in candente crate, in feretro flammæ, non solis quadraginta, non quadragintis, nec quatuor millibus, sed nec quater centenis millibus, sed æternum torquearis furijs; ô mortales, intemperatissimis agimur, nisi jam mature, & in rem nostram sapimus, In mollissimo lecto jacere, sed semper jacere, & æternum jacere. Supplicium foret inexplicabile. Quid jam omnium apud inferos suppliciorum erit cumulus ac congeries formidabilissima?

and

Apud inferos
singularissimū
erit tormentū,
perpetim audi-
re tot centeno-
rum millium
horribilissimos
mugitus, plan-
ctus, rugitus;
perinde si meri
boves assentur
vivi, aut si ra-
pidi canes cate-
nas rumpere
luctentur, nec
possint. Finga-
mus quoscunq;

aurium cruciatus, clamores hominū, latratus canum, luporum ululatus, mugitus boum,
rugitus leonum, aliarum bestiarum fremitus, fragores nubium, dejectus aquarum, &
quicquid in amentum auribus fingi potest: ah quam id omne nihil est ad Orcinianæ
plebis desperatissimum fletum, cujus auctarium est stridor dentium.

O cœcitas humanæ gentis nullis, sat lachrymis deploranda! Ex omnibus templo-
rum Pulpitis clamat, *Æternitas, Æternitas, Æternitas*. Nos nihil ominis præsentem
ducimus voluptate. Adeo perire suave est.

Quis exprimat quid sit æternitas? Quis concipiat quid sit Æternitas? Est unum
perpetuum *Sum*, quod præterito caret & futuro. Est circulus, cujus centrum semper,
circumferentia nunquam. Cogito mille annos, cogito tot annorum millia quot sunt
momenta, seu puncta in toto tempore à condito mundo usq; ad ejus consummationem,
& de æternitate nihil habeo. O Æternitas! Quis poterit par esse Æternitati in tormen-
tis? Et sumus tormenti ipsorum *ascendet in secula seculorum, Apoc. 14. Quid est in secula
seculorum?* Volo dicere, & nescio dicere. Illud tantum scio id ipsum esse, quod Deus so-
lus sua infinitate ambit & complectitur.

Be not wearied
in seeking to a-
void hell.

Sith it is thus then, that upon the little yench of
time in this life, depends the length and bredth, the
height and depth of immortality in the world to
come: even two eternities; the one infinitely ac-
curst, the other infinitely comfortable; losse of e-
verlasting joyes, and lying in eternall flames; sith
never ending pleasures or paines doe unavoidably
follow the well or mis-pending of this short mo-
ment

ment upon earth; with what unwearied care and watchfulness ought we to attend that *One necessary thing all the daies of our appointed time, till our change shall come?* How ought we as strangers and pilgrims to abstaine from fleshly lusts? What manner of persons ought we to be in all holy conversation and godlinesse? How thriftily and industriously to husband the poore remainder of our few and evill dayes for the making our Calling and Election sure: In a word, with what resolution and zeale to do or suffer any thing for **I E S U S C H R I S T**? * With what industry and dearenesse to ply this moment, and prize that eternity!

* Quid agis miser, perire vis? Facillimo istud impendit: horula

una, imò vel unica parte horulæ; imò momento vel unico per iram vel libidinem patras, quod æternum doleas.

Hic serid cogitandum; Itane homines eruditi, & humano sensu sancti accusantur, judicantur, damnantur? quid mihi fiet misero? Ergo animum quantis possum industrijs curabo. Alij se, suamq; cuticulam curent æternitatis obliti, vigeant, floreat, cras forsan cinis & favilla. Hos ego mores nihil moror, hanc ego viam non ingredior, nam & aliam viæ terminam quæro.

Concerning the joyes of Heaven,

Let mee tell you before hand, that the excellency, glory, and sweetness thereof, no mortall heart, finite braine, created understanding can possibly conceive and comprehend to the life, For,

The excellency of heaven unutterable.

1. *Paul* tels us, 1 Cor. 2. 9. That neither eye hath scene, nor eare heard, neither heart of man conceived the incomprehensible sublimity and glorious mysteries of that heavenly wisdom, and inexplicable divine sweetness revealed in the Gospel: (For I take that to bee his naturall immediate meaning)

meaning:) How transcendently (then) unutterable and unconceivable is the complement, perfection, the real, actual, and full fruition of all those Evangelicall mysterious revelations, accomplished to the height in the highest heavens thorow all eternity: Where we shall enjoy the face and beautifull presence of the most glorious and all-sufficient God, as an object wherein all the powers of our soules will be satisfied with everlasting delight.

The eye of man hath seene admirable things: Coasts of Pearle, Crystall mountaines, rockes of Diamond, Golden mines, Spicy Ilands, &c. (so Travellers talke, and Geographers write.) ^a *Mausolus Tombe*, *Dianæ Temple*, the *Egyptian Pyramides*, and all the wonders of the world.

The eare hath heard the most delicious exquisite, and ravishing melody. Such as made even *Alexander the Great* transported with an irresistible pang of a pleasing rage as it were, and delightfull ^c dancing of his spirits, that I may so speake, ^d *Exilire è convivio, &c.*

^a *Mausoleum*. *Mausoli* regis *Carizæ* sepulchrum, ab *Artemisia* uxore extructum, tanta operis magnificentia, ut inter septem orbis miracula fuerit numeratum.

^b *Maximæ hujus generis*

in *Ægypto* fuisse memorantur circa *Memphim*, structuræ ex quadratis lapidibus admirandæ, fastigiatæ ultra omnem excelsum, quæ manu fieri posset, &c.

^c *Spiritus* qui in corde agitant, tremulum, & subsultantem recipiunt aerem in petus & inde excitantur: A spiritu musculi moventur, &c. *Scalig. Exercit. 202.*

^d *Cardan. Subtil. lib. 13.*

Mans heart can imagine miraculous admirabilities, rarest peeces, worlds of comforts and strange felicities. In conceipt it can convert all the stones upon earth into pearles, every grasse pile into an unvaluable jewell, the dust into silver, the

the sea into liquid gold, the ayre into cryftall. It can clothe the earth with farre more beauty and sweetneffe, than ever the Sun saw it. It can make every Starre a Sun, and all those Suns ten thousand times bigger and brighter than it is, &c.

And yet the height and happinesse of Evangelicall wifdome doth farre surpasse the utmost which the eare, eye, or heart of man hath heard, feene, or can possibly apprehend. And this so excellent light upon earth discovering the inestimable treasures of hidden wifdome in CHRIST, is but as a graine, to the richest golden mine, a drop to the Ocean, a little glimpse to the glory of the Sun; in respect of that fulnesse of joy hereafter, and everlasting pleasures above: with what a vast disproportion then doth the inimaginable excellency of heavenly blisse surpasse and transcend the most enlarged created capacity? Infinitely, infinitely.

2. Our gracious GOD in his holy unsearchable wifdome doth reserve and detaine from the eye of our understandings a full comprehension of that most glorious state above; to exercise in the meane time our faith, love, obedience, patience, &c. As a father shewes sometimes, and represents to the eye of his child, a glimpse and sparkle (as it were) of some rich orient jewell, to make him love, long, pray and cry for a full sight of it, and grasping of it in his owne hand: So our heavenly Father in this case. If celestiall excellencies, and those surpassing joyes, arising principally from the visible apprehension of the purity, glory and beauty

*Why the glory
of heaven is not
at full revealed.*

* Tanta est
autem pulchri-
tudo justitiæ,
tanta jucundi-
tas lucis æter-
næ, hoc est, in-
commutabilis
veritatis, atq; sapientiæ, ut etiam si non liceret amplius in ea manere, quàm unius
diei mora, propter hoc solum innumerabiles anni hujus vitæ pleni delicijs, & circum-
fluentia temporalium bonorum rectò merito q; contemneretur. *August. de Lib. Arb.*
Lib. 3. Cap. ult.

*How small ca-
pacity from A-
dams fall.*

1 Cor. 13.

* Induci in
nubes, penetra-
re in plenitudi-
nem luminis,
irrumperè cla-
ritatis abyssos,
& lucem habi-
tare inaccessi-
bilem, nec tem-
poris est hujus
nec corporis. Id
tibi in novissi-
mis reservatur,

cum te mihi exhibuero gloriosum non habentem maculam aut rugam, aut aliquid
huiusmodi. *Bern. super Cant. Serm. 38.*

*The glory of
heaven not
comprehended
without super-
naturall illu-
mination.*

beauty of GOD, were clearely seene and fully
knowne, even by speculation, it would bee no
strange thing, or thankworthy for the most hor-
rible Belial, * to become presently the holiest
Saint, the worlds greatest minion, the most mort-
fied man. But in this vale of teares we must live by
Faith.

3. It is a fruit of our fall with *Adam*, and the
condition of this unglorified mortall state here up-
on earth, *to know but in part*: From which our
knowledge above shall differ, as the knowledge of
a child from that of a perfect man: as knowledge
by a glasse, from apprehension of the reall object:
as knowledge of a plaine speech, from that which
is a riddle. *It is not for us (saith * one) in these earthly
bodies, to mount into the clouds, to pierce this fulnesse of
light, to breake into this bottomlesse depth of glory, or to
dwell in that unapproachable brightnesse: This is re-
served to the last day; when CHRIST IESUS
shall present us glorious and pure to His Father without
spot or wrinkle.*

4. Our understandings upon necessity must be
supernaturally irradiated and illightened with ex-
traordinary enlargement and divinenesse, before

we can possibly comprehend the glorious brightnesse of heavenly joyes, and full sweetnesse of eternall blisse. It is as impossible in this life for any mortall braine to conceive them to the life, as to compasse the heaven with a span, or containe the mighty Ocean in a nut-shell. The *Philosopher* could say; that as the eyes of an Owle are to the light of the Sun, so is the sharpest eye of the most pregnant wit to the mysteries of nature. How strangely then would it bee dazelled and stricke starke blind with the excessive incomprehensible glory and greatnesse of celestiall secrets, and immortall light?

But although we cannot comprehend the whole, yet we may consider part. Though we cannot take a full draught of that over-flowing fountaine of endlesse blisse above, yet we may taste; though we cannot yet enjoy the whole harvest, yet we take a survey of the first fruits. For, the Scriptures to this end shadow unto us a glimpse, by the most excellent, precious and desirables things of this life.

Thus much premis'd; let us (for my present purpose) about the joyes of Heaven, consider;

1. The Place, where God and all His blessed ones inhabit eternally.

The Place of eternall glory.

But how can an infinite God be said to dwell in a created heaven?

God from all eternity when there was nothing, to which Hee might manifest and make knowae Himselfe, is not said to dwell

How God can be in a place.

* As for the place of God before the world created, the finite wisdom of mortall men hath no perception of it: neither can it limit the seat of infinite power; no more than infinite power it selfe can bee limited, for, His Place is in Himselfe, whom no magnitude else can containe. St. W. Rawleigh, Lib.

1. Cap. 4. Non est quod quæras ultra, ubi erat antequam mundus fieret? Preter ipsum nihil erat, ergo in se ipso erat. Bern. de confid. Lib. 5. Cap. 6.

Antequam faceret DEUS

cælum & terram, ubi habitabat? In Se habitabat, apud Se habitabat, & apud Se est DEUS. August. in Psal. 122.

Antequam DEUS erat solus, Ipse sibi & mundus, & locus, & omnia. Solus autem: quia nihil extrinsecus præter Illum. Tertull. adversus Praxean. non procul ab initio.

* Est DEUS ita ubique, ut non tantum omnes hujus universi partes permeet, sed etiam immensa illa spatia quæ sunt supra cælos (quæ est nature infinitate) penetret: non tamen existimes DEUM ibi esse, tanquam in loco positivo repletivè, sed tantum per immensitatem essentie. Augustinus de DEO, q. 6.

* any where, either to have beene out of Himselfe, or in any thing, but onely in Himselfe. He was therefore an heaven to Himselfe. But when Hee pleased He created the world; that in so large and goodly a Theater He might declare and convey His power, goodnesse and bounty, some way or other, to all creatures. Especially, He prepared this glorious heaven wee speake of, not that it might inclose or enlarge His happinesse: But that He might unspeakably beautifie and irradiate it with unconceivable splendour of His Majesty and Glory; and so communicate Himselfe beatifically to all the Elect, Saints and Angels, even for ever and ever. I said, not that it might inclose, conclude and confine Him: For, He is as truly without the heavens, as He is in them: And Hee is where nothing is with Him. He was when nothing was, and then He was, where nothing was beside Himselfe. Before the Creation there was properly, neither when nor where, but onely an incomprehensible perfection of indivisible immensity and eternity; which would still be the same, though neither heaven nor earth, nor any thing in them should any more be. * But wee may not so place him without the

Heavens, as to cloath Him with any imaginary space, or give the check to His immensity by any parallel distance local. He is said to be without the heavens, in as much as His infinite Essence cannot be * contained in them, but necessarily contains them. He is so without them, or (if you will) beyond them, that albeit a thousand moe worlds were heaped up by His all-powerfull hand each above other, and all above this; He should by virtue of His infinite Essence, not by free choice of will or mutation of place, bee as intimately coexistent to every part of them, as He now is to any part of this heaven and earth we enjoy. In a sober sense, * Bernard saith true; *Nusquam est & ubiq; est*: He is nowhere; because no place, whether reall or imaginary can comprehend or containe Him: He is everywhere; because no body, no space or spirituall substance can exclude His presence, or avoid the penetration (if I may so speake) of His Essence.

* Behold, the heaven and the heaven of heavens cannot containe Thee. 1 King. 8. 27.

* Vbi est? Quid dixi miser? Sed ubi non est? Altior est caelo, inferno profundior, latior terra, mari diffusior. Nusquam est, & ubique est. Quia nec abest ulli, nec ullo capitur loco. Bern. mibi. Col. 363.

This glorious Empyrean Heaven (where nothing but light and blessed immortality, no shadow of matter for teares, discontentments, griefes, and uncomfortable passions to worke upon, but all joy, tranquillity and peace, even for ever and ever doth dwell) is seated * above all the visible Orbs, and Starry Firmament. See *Dent. 4. 39. & 10. 14. Iosh. 2. 11. Prov.*

The glory of the highest heaven.

* There is a place beyond that flaming Hill,
From whence the starres their thin appearance shed,
A place beyond all place, where never ill
Nor impure thought was ever harboured:
But Saintly Heroes are for ever said
To keepe an everlasting Sabbath rest,
Still wishing that, of what they are still possess,
Enjoying but one joy, but one of all joyes best.

Fletcher, CHARIST: Victory, pag. 2. St. 6.

25.3. 1 King. 8. 27. 30. 39. 43. 49. Luke 24. 51. Acts 1. 9. & 7. 69. Ephes. 4. 10. 2 Cor. 12. 2. where it is called the *third heaven*.

The three heavens.

1. The first is that whole space from the earth to the Sphere of the Moone; where the birds fly; whence raine, snow, haile, and other Meteors descend. See Gen. 7. 11. Psal. 8. 8. Mat. 8. 20. Dent. 28. 12. Mat. 6. 26. where they are called τὰ πέραν τῆς γῆς.

2. The second consists of all the visible Orbs. See Gen. 1. 14, 15. where he calls the whole *supra* Expansion, Firmament, Heaven. And in this He placeth the Sun, Moone, and other Starres, Dent. 17. 3. Within this second *Expansion* we comprehend three other Orbs, represented to our knowledge by their motion. Of which see * *Eustachius* Table, at pag. 94.

* Communis quidem opinio est decem tantum

esse coelos mobiles: nempe septem coelos Planetarum, Coelum Stellatum, Coelum Crystallinum, & primum mobile. Verum mihi valde probabilis visa est recentiorum Mathematicorum sententia, undecim esse coelos mobiles: ita ut inter firmamentum, & primum mobile, pro unico Coelo Crystallino, duplex coelum constituatur. Namque pro unico motu trepidationis, qui Coelo Crystallino tribuebatur, quem admitti non posse demonstrant: ponunt duplicem motum librationis: alterum ab Ortus ad Occasum, & e contra, quem tribuunt nonae Sphaerae. Alterum a Septentrione ad Austrum, & e contra, quem decimae Sphaerae assignant. His additur undecima Sphaera, seu primum Mobile. Denique Theologi praeter Coelos mobiles, admittunt supremum Coelum immobile, quod Empyreum appellant, quod sit sedes Beatorum. De Calo. Q. 6.

3. The third is that where G O D is said specially to dwell; whither C H R I S T ascended, and where all the blessed Ones shall bee for ever.

No * naturall knowledge can possibly be had of this heaven: neither any help by humane arts, Geometry, Arithmetick, Opticks, Hypotheses, Philosophy, &c. To illighten us thereunto. For, it is neither aspectable nor moveable. Hence it is that *Aristotle*, the most eagle-eyed into the mysteries of nature of all Philosophers, and whom they call *Natures Secretary*; yet said, that beyond the moveable Heavens, there was neither body, nor * *time, nor place, nor vacuum*. But *Gods Booke* assures us of this heaven of happiness, and House of *God*, above all the aspectable moving Orbs. *2 Cor. 3. 2. Eph. 4. 10. 1 King. 8. 27. 30. 39. 43. 49.*

And it is the biggest and most beautifull Body of the whole creation, incorruptible, unmooveable, unalterable: wholly shining with the most exquisite glory and brightnesse of purest light: wherein, as in a confluence of all possible felicities, Iehovah, G o d blessed for ever, doth familiarly and freely communicate Himselfe to be beatifically seene, and fully enjoyed face to face of all the elect, humane and Angelicall spirits for ever. Where the glorified Body of I E S U S C H R I S T shines with unconceivable splendour above the brightnesse of the Sun, &c.

This place most excellent replenished with those unknown pleasures which attend everlasting happinesse, where G O D, blessed for ever, is scene face to face, is made admirable and illustrious by its bignesse and beauty.

Guess the immeasurable magnitude, and beautiful figures of it,

The highest
heaven above
sense.

*Neq; ex sensu,
neq; ex motu,
neq; ex effectu,
aut adjuncto
aliquo, sed ex
solâ D e i per
Scripturas re-
velatione no-
bis innuit.
Tilen.

॥ ओं नमो भगवते वासुदेवाय ॥
 नमो भगवते वासुदेवाय ॥
 नमो भगवते वासुदेवाय ॥
 नमो भगवते वासुदेवाय ॥

De Carlo. Text
99.

The excellency
of the highest
heaven.

Heaven a great City.

* Statum Ecclesiæ continuum à suo tempore in omnem usq; æternitatem descripsit Iohannes, sicut Prophetae Iesaias & Ezechiel: quæ causa est, cur non omnia ista vaticinia, vel de solâ Ecclesiâ, vel de solo Cœlo, sed de utroq; simul intelligi possint, aut debeant; verum servatâ moderatione. Neque enim omnia

quæ de Ecclesiâ sunt, ea etiam de cœlo intelligi possunt. Neque vicissim omnia, quæ de Cœlo, ea ad Ecclesiam accommodari queunt.

But ye are to observe, that it is not the purpose of the HOLY GHOST to set forth the just and full compass of the Heavenly Jerusalem: (For it is intmeasureable to our capacity) but by this great measure, He giveth us, as it were, some taste of the largeness thereof. Gyffard upon Rev. Cap. 21.

In heaven many inhabitants.

* Habitaculones sunt in cœlis, quæ sufficient infinitis mundis capiendis: imò

virtus est in ascensione CHRISTI, ad preparandum locum infinitis etiam mundis, nedum omnibus hominibus qui in hoc uno mundo sunt. Sed causa est in hominibus ipsis qui desunt sibi, neque credunt in illum sanguinem quo preparantur nobis illa in cœlis loca. *Rellec. in Iohan. Cap. 14.*

1. By its * description, *Rev. 21.* It is called *Verf. 10.* by an excellency, *That great City, &c.* Which if it be immediately meant (as many learned and holy Divines would have it) of the glory of the Church here on earth, when both Iewes and Gentiles shalbe happily united into one Christian Body and Brother-hood, before CHRIST's second comming, it is no lesse pregnant to proove, that the Heaven of Heavens is a place most glorious above all comparison and conceipt. For, if there be such goodlinesse, amplitude, beauty and majesty in this Militant Church; how infinitely will this beauty be yet more beautified, and all this glory glorified with incredible additions in the Church Triumphant? If there be such excellency upon earth, what may we expect in the Heaven of Heavens?

2. By those many * *Mansions* prepared for many thousand thousands of glorified Bodies after the last Day, *Iohn 14. 2.* Besides the numberlesse numbers of blessed Angels; the present inhabitants of those heavenly Palaces.

3. By

3. By the incredible distance from the earth to the Starry Firmament. If I should here tell you the severall *computations of Astronomers in this kind, the summes would seeme to exceed all possibility of believe. And yet besides, the late learnedst of them place above the eight Sphere, wherein all those glorious lamps shine so bright, *three mooving Orbs more. Now the Empyrean Heaven comprehends all these, how incomprehensible then must its compasse and greatnesse necessarily be?

The height of the highest heaven.

* Mathematici alij distantiam Cœli Stelliferi, seu firmamenti metientes, numerant 16338562. miliaria Germanica: alij, ut Bernardinus & Rosetus numerant 65257500. Age igitur, *Quantam dicā*

Astrologe à centro terræ, ad cœlum octavum, seu firmamentum vulgò appellatum, distantiam.

Vulgò intervallum dicitur continere Diametros terræ $10040\frac{1}{2}$

Terræ verò Diametro tribuuntur partes 120, Unicuique parti miliaria 62. Quæ ducta in totum Diametrum faciunt summam miliariorum 7440. Qui numerus multiplicatus per $10040\frac{1}{2}$, ostendit distantiam terræ ab orbe octavo, nempe 74703180. miliariorum. See *Casman Ouranogra.*

Be it so, that the adventure of Mathematicians in this Point be too audacious and presumptory: and that the sublimity, and how many miles it is distant, cannot be certainly knowne: yet you must needs be of my Authors mind: Dubitari non potest magnam esse Expansi cœlestis intercapedinem & altitudinem: si quidem, id testatur cum visus ipse, tum passim sacra Scriptura: *Iob. 11.8.* dicuntur cœli altissimi; idcirco; quantitas eorum est impervestigabilis, & altitudo homini inscrutabilis. *Idem. Ibid.*

* *Maginus was the man, who by his admirable art of latter times added a tenth moveable Heaven: so that now there are three moveable Heavens above the Firmament, as our Masters in that profession teach us. See Maginus his Theoriques. Eustachius follows him, De Mundo & Cœlo, pag. 64, 65.*

4. By considering, what a large Expansion and immensity the mighty LORD of heaven and earth is like to chuse for revealing His glory in the highest and most transcendent manner to all His noblest creatures; infinitely endear'd unto Him by the bloody death of His dearest Sonne, even the

The immensity of the highest heaven.

the *Sonne of His love*, thorow all eternity. Who doth all things like Himselfe: if He love, it is with a free, infinite, and eternall love: if Hee worke, He makes a world: If He go out with our Hosts, the *Sun shall stand still* if need be, and the *Starres must fight*: if He come against a people, He will make His sword *devoure flesh*, and His *arrowes drinke blood*: if He be angry with the world, He brings a flood over the whole face of the earth. If He set His affection upon a mortall worme, that trembles at His Word, and is weary of sinne; He will make him a King, give him a Paradise, crown him with eternity: if He builds a house for all His holy Ones; it must needs be a *None-such*; most magnificent, stately and glorious, farre above the reach of the thoughts of men.

The worth of
the highest hea-
ven.

5. What a spacious and specious inheritance; what a rich, super-eminent and sumptuous Purchase and Palace do you thinke was the precious blood of the Son of God by its inestimable price and merit, able to procure at the hands of His Father, for His *Redeemed*?

The brightnesse
of the highest
heaven.

Let us here also lay hold upon some considerations, whereby we may behold (at least) some little glimpses of the admirable glory of its light.

* See Casman.
Astrol. p. 1. cap.

4.

Vt in nul-
lum numerum
ponamus, aut
Veneris, aut

Mercurij sydera, nec computemus stellas novem, quas obscuras, aut quinque, quas rubeas appellant, vel nebulosas; nullo etiam numero habeamus infinitas alias, quæ sexto ordine sunt minores.

1. To say nothing of that glorious projection and transfusion of Æthereall light, both of the Sun and of the Starres, of the six magnitudes, which by Astrological computation, constitute * three

hundred Suns at the least, (whence ariseth a masse of shining beauty) upward into the Empyrean Heaven; which *Patricius* endeavours industriously to proove; I say, to passe it by as a groundlesse ^a concept; let us take a scantling, as it were, and estimate of the incomparable brightnesse and splendour of the highest heaven; by that which Orthodoxe Divines soberly tell from *Rev. 21.* and other places; to wit, that it is *verus ὁλυμπος*, wholly light, not like the Starry Firmament, bespangl'd here and there with glittering spots: but all as it were, one ^b great Sun. From every Point powring out abundantly whole rivers, as it were, of purest heavenly light, &c. Hence with allusion to brightest things below; it is said to have a wall

• Nihil reme-
re hinc vel
asseverare, vel
inficiari debeo.
Novi interim,
Beatorum do-
miculum il-
lud, supremum
coelum depin-
gi lucidissi-
mum subima-
gine novæ
Hierosolymæ.
Apoc. 21, 23.
Dicitur: Non
eget Sol &
Luna, ut luce-
ant in ea. Nam
gloria Dei il-
lustrat eam: &

Lucerna ejus est Agnus. Quid hinc mi Patrici? De sententiâ *Iohannis*: Aliam esse lucem cœlestis gloriæ; aliam Solis & Lune: Non opus esse Sole (ait) & Luna: Negatio est sydereæ lucis. Opponitur ei affirmatio divinæ lucis & gloriæ, quæ proficiscitur à DEI gloria & Agno Filio DEI. *Ibid.*

Neq; urbs ista eget Sole, &c. Non negat, quin Sol & Luna in firmamento suum retentura sunt lumen: sed ait supremum illud coelum, longè præstantiori luce splendere, nec opus habere tali Sole & Lunâ. Gloria inquit DEI ἡ ὁλὸν αὐτῆς. Discrimen facit inter ὁλὸν gloriam DEI, & inter ὁλὸν: quo ipsa urbs illustratur, Gloria DEI majestas est DEI, luxq; illa, Deitas ipsius, quam inhabitare DEUS dicitur. Ea omnibus est inaccessa, & corporeis oculis invisibilis. Ab hac majestate verò pro bene placito voluntatis DEI, lumen creatum proficiscitur, quo tota urbs splendet: & quo electis etiam communicato, efficit DEUS, ut ipsum plenè, & quasi facie ad faciem cognoscant. *Zanch. de Cælo beato. Cap. 4.*

^b Coelum Beatorum est imprimis lucidissimum, eoq; verus ὁλυμπος: Hoc est totum & omni ex parte luminosum ac splendidum. Non enim est sicut firmamentum varijs ornatum stellis, eoq; alibi lucidum: alibi verò non ita lucidum, sed totum est pellucidum. Est enim perinde atq; si totum sit quidem Sol maximus, & omnia suo ambitu complectens. Neq; lux illa est similis luci stellarum, neq; etiam ejusdem generis. Sed est lux vere divina, licet creata: idcirco quia lux est alterius generis, & lux est gloriæ, non penetrat huc ad nos usq;: oculis tamen corporeis futuro sæculo à nobis videbitur. *Idem Ibid.*

* Incomparabiliter clara est civitas eterna: ubi victoria, ubi veritas, ubi dignitas, ubi sanctitas, ubi vita, ubi aeternitas. *De vita aeterna.*

Oh how brave, how beautifull, how glorious, how glittering, how gorgeous, how admirable

a City is this! For, if the gates be of pearle, and the streets of gold; then what are the inner roomes? What are the dining chambers; And what are the lodging roomes? O how unspeakable is the glory of this city, that Kings shall throw downe their Crownes and Scepters before it, counting all their pomp and glory but as dust in respect of it? And the magnificence and pompe of all the Potentates of the earth shall here be laid downe. And albeit none of the Kings and Nobles of the Gentiles might be admitted into the old Ierusalem, yet all the Gentiles that believe shall be admitted into this new Ierusalem, and made free Denisons thereof for ever. Dent upon the Rev.

I might tell you here of many other probable singularities about this celestiaall palace, and that from the hand of some godly and learned Divines: To wit, [That this third Heaven is not penetrable by any creature; whereas the other two are passable by the grossest Bodies, so that it is said to open to the very Angels, Job. 1. 51. Who, though they be able to penetrate all things under it, yet are they no more able to enter that Body, than they are to passe into one anothers natures. Hence it comes to passe, that the third Heaven gives way to Angels, soules and bodies of men to enter in by miracle: G O D making way by his power, where nature yeelds no passage. For, it is without pores, and cannot possibly extend or contract it selfe into a large or straiter compassse. That, Tertium hoc & summum coelum, in medio non est corpus solidum: sed inest aura aliquis coelestis quæ supplet defectum aeris corporibus glorificatis: In qua etsi pori non sunt, in nobis tamen pori erunt, in quibus erit hæc natura coelestior, quæ etiam aeris vicem supplebit ad sermonem. In coelo enim usuri sumus Hebræâ linguâ: 1. Nam natura ibi redibit, quæ primitiùs hanc linguam tenuit. 2. Confusio linguarum maledictior fuit. And this aura coelestis (say they) shall maintaine life eternally; and be answerable to our constitution, even as this ayre is, &c.] But as I would my selfe by no meanes confidently entertaine, so will I never obtrude upon others any thing in this or any other divine point; but that onely which is grounded (either directly and immediately, or by good and sound consequence) upon G O D s sure Word.

of *Iasper*, building of *gold*, a foundation of *precious stones*, and gates of *pearles*. Being cleare as *Cristall*, shining like unto *glasse*; transparent in brightnesse as a *molten looking glasse*. It may be, those places may also in latitude of sense intimate and include this glorious visible light I speake of, *Coloss. 1. 12. Psal. 36. 9. 1 Tim. 6. 16.*

Ancient Divines also apprehended this glorious beauty and brightnesse in the blessed heaven.

The eternall City (saith * *Austin*) is incomparably bright and beautifull; where there is victory, verity, dignity, sanctity, life, eternity.

If those which be condemned (saith Basil) be cast into utter darknesse; it is evident that those which walked worthy of GOD, have their rest in supercelestiall light.

2. Besides the superexcellency of its native lustre, that I may so speake, this blessed heaven will yet be made infinitely more illustrious and resplendent by all the most admirable and amiable shining glory of that dearest ravishing object, to a glorified eye, the glorified Body of I E S U S C H R I S T. In respect of the beauty and brightnesse whereof, all sydereall light is but a darksome mote, and blackest mid-night. See *Mat. 27. 2.*

*The brightnesse
of CHRIST'S
glorified body.*

3. Add hereunto the incredible and unspeakable splendour of many millions of glorified Saints, whose bodies also will out-shine the Sun. See *Mat. 13. 43. Phil. 3. 21. Dan. 12. 3.* Who are said to shine *as the brightnesse of the Firmament, as the Stars, Dan. 12. 3. As the Sun, Mat. 13. 43.* To be like CHRIST Himselfe, *Ioh. 3. 2.* And to *appear with Him in glory, Col. 3. 4.*

*The splendour
of glorified
Saints.*

Now, what a mighty and immeasurable masse of most glorious light will result and arise from that most admirable illustrious concurrence, and mutuall shining reflexions of the Emphyrean Heaven more bright and beautifull than the Sun in his strength, the *Sun* of that sacred Pallace, and all the blessed Inhabitants? All which every glorified eye shall be supernaturally enlarged, inabled, and ennobl'd to behold and enjoy in a kindly and comfortable manner with ineffable delight and everlastingnesse!

*The brightnesse
of GODS pre-
sence.*

4. If the porch and first entry be so stately and glorious,

glorious, garnished and bespangl'd with so many bright shining Lights and beautifull Starres: What workmanship and rare peeces, what majesty and incomprehensible excellencies may we expect in the Palace of the great King, and the heavenly habitations of the Saints and Angels? How full of beauty and glory are the chiefe roomes and Presence-Chamber of the great and royall Monarch of Heaven and Earth?

*Meditate on
the glory of
heaven.*

O with what infinite sweetest delight may every truly gracious soule bathe it selfe before-hand, even in this vale of teares, in the delicious and ravishing contemplation of this most glorious Place wherein he hath an eternall blisfull mansion most certainly purchased and prepared for him already, by the blood of IESUS CHRIST! Let us therefore (as an holy Divine would have us) spend many thoughts upon it; Let us enter into deepe meditations of the inestimable glory of it: Let us long untill we come to the fingerling and possession of it: even as the heire longeth for his inheritance. --- Let us strive and straine to get into this golden City; where streets, wals and gates, and all is gold, all is pearle: nay, where pearle is but as mire and dirt, and nothing worth. O what fooles are they, who deprive themselves willingly of this endlesse glory for a few stinking lusts! O what mad men are they, who bereave themselves of a roome in this City of Pearle, for a few carnall pleasures! O what bedlams and humane beasts are they; who shut themselves out of these everlasting habitations, for a little transitory pelfe! O what intolerable sots and senselesse wretches are all such, who wilfully barre themselves

out this Palace of infinite pleasure, for the short fruition of worldly trash and trifles?

2. In a second place, let us take notice of some names, titles and epithetes attributed to heavenly joyes, eternall glory, which may yet further represent to our relish their incomparable sweetnesse and excellency. They are called,

Titles attributed to heaven.

1. A Kingdome, *Mat. 25. 34. Luke 12. 32.* Now a Kingly Throne is holden the top and crowne of all earthly happinesse: the highest aime of the most eager and restless aspirations and ambitions of men. A confluence it is of riches, pleasures, glory, all royall bravery, or what mans heart can wish for outward welfare and felicity. * What stirs and stratagems, what murders and mischiefs, what mining and countermining, what mysterious plots and machiavillian depths, what strange adventures and effusions sometimes even of bloody seas, to catch a Crowne? Witnesse *Lancaster and Yorke*, nay all habitable parts of the earth, which from time to time have become bloody cock-pits in this kind.

1. A Kingdome

* Who hath not observed what labour, practice, perill, bloodshed, cruelty, the Kings and Princes of the world have undergone, exercised, taken on them and committed; to make themselves and their issues Masters of the world. S.W. Rawleigh.

2. An Heavenly Kingdome, *Mat. 7. 21.* And 18. 3. to intimate, that it surpasseth in glory and excellency all earthly kingdomes, as far as heaven transcendeth earth, and unconceivably more.

2. An heavenly Kingdome.

3. The Kingdome of GOD, *Acts 14. 23.* A Kingdome of GOD's owne making, beautifying and blessing; who doth all things like Himselfe, as I said before: replenished and shining with Majesty, pleasures and ineffable felicities, besecming the glorious Residence of the King of Kings.

3. A Kingdome of GOD

4. An

4. *An Inheritance.*

4. *An Inheritance, Acts 20. 32.* Not a tennement at will, to be possessed or left at the landlords pleasure: but an inheritance settled upon us, and sealed unto us by the dearest and highest price that ever was payed, which will be as orient, precious and acceptable, after as many millions of yeares, as you can think, as it was the very first day it was powred out and payed.

5. *A glorious inheritance.*

5. *A rich and glorious inheritance, Ephes. 1. 18.* Fit for the Majesty and mercy of Almighty God to bestow; the unvaluable bloud of His Sonne to purchase, and the dearely Beloved of His Soule to enjoy.

6. *The inheritance of Saints.*

6. *An Inheritance of the Saints in light, Coloss. 1. 12.* Every word sounds a world of sweetness.

7. *An incorruptible inheritance.*

7. *An Inheritance incorruptible, and undefiled, and that fadeth not away, 1 Pet. 1. 4.* There can never possibly be the least diminution, much lesse any abolishment of the least glimpse of heavenly glory. But all blisse above will be as fresh and full innumerable yeares hence, as at our first entrance, and so thorow all eternity.

8. *A Crowne.*

8. *A crowne of righteousness, 2 Tim. 4. 8.* Fairly come by, and full dearely bought. *A Crowne of life, 1 am. 2. 12.* *A Crowne of glory, 1 Pet. 5. 4.* *Glory it selfe, Rom. 9. 23.* Nay, an exceeding exceeding eternall waight of glory, *2 Corinth. 4. 17.* Which Crownes, Kingdomes, Pearles, Jewels, Feasts, &c. do but weakly shadow out unto us. *A superlative transcendent Phrase (saith one) such as is not to be found in all the Rhetoricks of the Heathens, because they*

they never wrote of such a theme, nor with such a spirit.

9. Fulnesse of joy, everlasting pleasures, Psal. 16. 9. Fulnesse of
11. A swift flowing river and torrent of pleasures, joy.
Psal. 36. 8. The very joy of our LORD and Ma-
ster, Math. 25. 21.

3. In a third place, let us consider the beauty and blessednesse of glorified Bodies. *The beauty of glorified bodies.*

I do not here curiously inquire with the Schoolmen; whether the glory of the body doth spring originally out of the blessednesse and beautifull excellency of the soule, and so redounds upon the body, by a continued constant influence, as *Aquinas* thinks. Or, (which I rather follow) that those excellent endowments and heavenly splendours are originally and dispositively implanted by GODS hand in the reformed body, onely perfected and actuated (as it were) by the glorious soule, as *Bonaventure* supposeth. Sure I am in generall, they shall be made like the glorious body of CHRIST, Phil. 3. 21. And that is happinesse and honour enough, inexplicable, supereminent.

Besides their freedome from all defects and imperfections, diseases and distempers, infirmities and deformities, * maimednesse and monstrous

Resurgent omnes tam magni corpore, quam vel erant, vel futuri erant in juvenili ætate. Idem Ibid. Cap. 16.

Quibus omnibus pro nostro modulo consideratis & tractatis, hæc summa conficitur, ut in resurrectione carnis in æternum eas mensuras habeat corporum magnitudo, quas habebat, perficiendæ sive perfectæ, cujuscunq; indita corpori ratio juventutis, in membrorum quoq; omnium modulis congruo decore servatur. Ibid. Cap. 20.

All the bodies of the Elect shall arise in that perfection of nature, whereunto they should have attained by their naturall temper and constitution, if no impediment had hindred: and in that vigour of age, that a perfect man is at about three and thirty years old, each in their proper sexe. So saith some worthy Divine, whose name I forgot to note when I tooke his Saying.

* Restat ergo, ut suam recipiat quisque mensuram, quam vel habuit in juventute, etiam si senex est mortuus: vel fuerat habiturus, si antè est defunctus. *Aug. de Civit. Dei. Lib. 22. Cap. 15.*

Circa triginta annos definierunt esse, etiam seculi hujus doctissimi homines, juventutem. Idem. Ibid.

*Astruere licet, sanitatem vitæ futuræ ita vigere, & immutabilem, ac inviolabilem fore: ut ineffabili quadam dulcedine suavitatis totum hominem repleat, & omne quod alicujus in se vicissitudinis, mutabilitatis aut læsionis suspensionem prætendere queat, procul arceat, atque repellat. *Ansel. de similitud. Cap. 54.*

Endowments of the body in heaven.

1. Immortality.

shapes, infancy, or decrepitude of stature, &c. From want of meat, drinke, marriage: for we shall be like the Angels of God in heaven, *Matth. 22.30.* We shall hunger no more, neither thirst any more, *Rev. 7. 16.* of sleepe; for there shall be no wearying of the body, or tiring the spirits; for, we shall live by the all-sufficient spirit of God, which never needs refreshing: of physicke; for, we shall enjoy *perpetuall impregnable health: a glorified body cannot possibly be distempered; either by inward contrariety of elementary qualities; or any outward contagion, or hurtfull impression: of ayre; to coole our heat, or keepe us from stifling: of clothes; for, we shall be clothed with long white robes of immortality, *Rev. 7. 9.* which can never bee worne out; but shall be so beautifull and glorious; that like the Sun, we shall be best adorned, when we have no other covering, but our owne resplendent Majestickall brightnesse: of Sun; for the glory of God shall illighten that heavenly City; and the Lamb shall be the light thereof, *Rev. 21. 23.* Of any thing; for, God shall be unto us *All in All, 1 Cor. 15. 28.*

I say, besides an everlasting exemption, and priviledge from all ills, paines, miseries; our bodies shall be gloriously crowned with many positive prerogatives, marvellous excellencies, high and heavenly endowments.

1. Immortality, 1 Cor. 15. 54. Glorified bodies can never possibly die. They shall last as long as God Himselfe, and run parallel with the longest line of eternity. In which respect also, our condition

condition is a thousand times more happy and glorious, than if we had stood still with *Adam* in his innocency and felicity. If so, he could but have conveyed unto us bodies immortall * *potentiâ non moriendi ex Hypothesi*, as they say, that is, endowed onely with power of not dying, if so and so: but now they shall be immortall *impotentia moriendi*, that is, shine forever in the highest heavens with impossibility of ever perishing.

* Immortalitas sumitur quadrifariam: Pro
1. Impotentia moriendi absoluta, & natura. Sic solus Deus immortalitatem habet, 1 Tim. 6. 16.

2. Impotentia moriendi ex gratia creationis: sic Angeli & animæ humanæ sunt immortales.

3. Impotentia moriendi ex gratia doni: sic cælum novum, terra nova, corpora beatorum immortalitatem habebunt.

3. Potentia non moriendi ex aliqua Hypothesi, licet in se sit mortale. Sic homo ante peccatum erat immortalis corpore, ex Hypothesi unionis cum anima originaliter perfecta, immortalis.

2. *Incorruptibleness*, 1 Corinth. 15. 42. 54. For, every glorified body shall for ever be utterly impassible, and un-impressionable with any corruptive quality, action, or alteration. Whether, 1. By the power of some peculiar glorifying endowment implanted in the body, or redounding from the soule upon the body for that purpose: Or, 2. From an exquisite temper and harmony of the Elementary qualities freed everlastingly from all possibility of any angry contrariety and combat: Or, 3. Which seemeth most probable and approved by the learnedst Schoole-men, from an exact subjection of the body to the soule, as of the soule to GOD: I say, whether

2. *Incorruptibleness*.

ther so or so, I doe not here enquire or contend; but leave all alterations in this kind to the curious disquisitions of such idle and ill-exercis'd Divines. The testimony of Gods never-erring Spirit (in the cited place) is more than infinitely sufficient to assure every Christian heart, that our raised bodies, reformed by the All-mighty glorious hand of God, shall never more bee exposed to violence or hurt from any externall agent: or obnoxious to the least disposition towards any inward decay, putrefaction or dissolution.

3. Potency.

3. Potency, *1 Corinth. 15. 43.* Our soules are in nature, substance, and immateriality like the Angels of God: One of which killed in one night an hundred fourescore and five thousand, *2 Kings 19. 35.* And therefore little know wee, though the edges, excellency and executions may bee dull'd and drown'd in our heavy, fraile, sinfull bodies, of what might and power they may bee originally. But then, when to the soules native strength, there is an addition of glorifying vigour, and Gods mighty Spirits more plentifull inhabitation; and it shall also put on a body, which brings with it, besides its owne peculiar inherent power, an exact serviceablenesse and sufficiency apted and apportion'd to the soules highest abilities
and

and executions; * how incredibly powerfull and mighty may we suppose a Saint in heaven shall be?

* In futuro igitur, ut jam prælibavimus, & sic justus

ortus erit, ut etiam si velit, terram commovere possit. *Anselm. de similitud. cap. 52.*

Verum præstabunt viribus, quicunq; supernis viribus associantur civibus, in tantum, ut nullatenus illis quisquam obistere valeat, vel si movendo quid, aut evertendo voluerit, à suo statu quin illicò cedat. Nec in eo quod dicimus majori laborabunt conatu, quàm nos modò in oculorum nostrorum motu. Ne quæso similitudo illa Angelorum nostro excidat ab animo quam adepturi sumus in futuro; quatenus si in hac fortitudine, aut in his quæ dictum sumus ad exemplum non occurrat, vel ipsa per quam Angelis adæquabimur, ad ea comprobanda proficit. Si igitur in quibus Angelos valere constat, nostra nihilominus fortitudo valeat: neminem autem qui dubitet puto existere, Angelos ea quæ volunt fungi fortitudine. Cum igitur similes eis fuerimus, nunquam imbecilliores illis erimus. Sed fortassis quæret aliquis, quid nobis tunc illa fortitudo præstabit, cum singulis tam convenienter, ut convenientius nequeant ubiq; dispositis nihil immutandum, nihil evertendum, nihil statuendum sit, in quo vires suas exercere possit? Qui hoc dicit, paucis nobiscum quid in hujusmodi habeat usus humanus attendat, & videbit quia non semper omnibus quæ habemus, & quæ nos habere non parùm gaudemus actu utimur. Sicut verbi gratia, ipso visu potestate aliqua nonnullarum scientia rerum, & multis in hunc modum: sic & tunc de qua agitur fortitudine erit. Sola namq; possessio nobis grata erit, & exultatio grandis: licet in actu nequaquam sit necessaria nobis cunctis, ut dictum est, in suo statu convenienter locatis. Hæc eadem questio, si aut de velocitate, aut de aliquâ beatitudinis partium moveretur, hac solutione, si non aptiorem lector invenerit, solvatur. *Ibid.*

4. *Spiritualnesse*, 1 Cor. 15. 44. Not that our bodies shall be turned into spirits, but imployed spiritually. Or more fully thus:

4. *Spiritualnesse.*

1. Because they shall be fully possessed with the * Spirit, which dwelling primarily and above

* Corpus gloriosum perfecte movebitur Spiritu Dei: sicut

moveretur ab animâ: non quod anima tunc sit cessatura movere aut agere: sed quod ipsa quoq; plena spirituali luce, & perfectione corpus spiritualiter tunc movebit, ut cibo, potu, vestitu, Aere, calore nullo indigeat amplius. *Par.*

Excitatur corpus [spirituale] Hoc est vitam & Esse suum non tam habens ab animâ istâ ejusq; facultatibus naturalibus: (Quamquam etiam tum eadem hæc animâ nostra conjungeretur cum eodem ipso corpore nostro, & peream etiam tum vivemus) tamen corpus quod excitabitur, non tam habebit vitam & Esse suum ab eâ quam à Spiritu illo CHRISTI, quia ita, ut sic loquar, animabit & animam istam & corpus istud, ut totus homo gloriosus instar ipsius CHRISTI conspiciendus sit. *Rel. loc. in Johan. Cap. 5.*

measure in CHRIST our Head, is communicated from Him to us His members; so that then we shall no more live by our animall faculty, nor need for preservation of life, meat, drinke, sleepe, clothing, physicke, or the former naturall helps. In which respect they cease to be naturall bodies, being freed from those animall faculties of nourishing, increasing, and multiplying by generation. They shall no more live by vertue of food and nourishment thrice concocted: first, in the stomach, &c. But shall be spirituall and heavenly, living without all these helps, as the Angels in heaven do.

*Sicut spiritus carni serviens non incongruè carnalis, ita caro spiritui serviens rectè appellatur spiritualis: non quia in spiritum converteretur, sicut nonnulli putant, eò quod scriptum est: *Seminatur corpus animale, resurgit corpus spirituale*: Sed quia spiritui summâ & mirabili obtemperandi facilitate subdatur, usq; ad implendam immortalitatis indissolubilis securissimam voluntatem omni molestia sensu, omni corruptibilitate & tarditate detracta. Non solum enim non erit tale, quale nunc est in optimâ valetudine, sed nec tale quidem quale fuit in primis hominibus ante peccatum. Qui licet morituri non essent, nisi peccassent, alimentis tamen ut homines utebantur, non spiritualia, sed adhuc animalia corpora gestantes. *De Civit. Dei Lib. 13. Cap. 20.*

Non potestas, sed egestas edendi ac bibendi talibus corporibus auferetur. Vnde & spiritualia erunt, non quia corpora esse desistent, sed quia spiritu vivificante subsistent. *Idem Ibid. Cap. 22.*

Attiveneffe.

*Corpus Sanctorum resurget spiritale, quia

velocitate, levitate, perspicuitate spiritibus erit equale. *Idem. Tom. 9. pag. 2. mibi p. 1084.*

2. Because they shall in all things become subject to the Spirit of God; and be wholly, perfectly, and willingly guided by Him, with a spirituall, Angelicall, most absolute, and free obedience. *As the spirit serving the flesh may not unfitly be called carnall; so the body obedient to the soule (saith *Austin) is rightly termed spirituall.*

3. By reason of their *activenesse, nimbleness, agility; whereby they shall be able to moove from

place

place to place with * incredible swiftnesse and speed; not being at all hindered by their weight. *An heavy lump of lead, that sinks now to the bottome, being wire-drawne as it were by the workman into the forme of a boat, will swim, (saith Austin:) And shall not G O D give that ability to our bodies, which the Artificer doth to the lead? &c.*

* Erunt illa corpora ut animus, agilia ut Sol, perspicua. Quam citò enim nunc animus ab Oriente in Occidentem cogitatione per-

venit; tam citò, tunc illud corpus illuc pervenire poterit. *Ibid.*

Sed velocitas quæ pulchritudine non minus amatur tanta nos comitabitur, ut ipsis Angelis D E I æque celeres simus, qui à coelo ad terras, & è converso dicto citius dilabuntur. --- Hujus quoq; velocitatis exemplum in radio Solis licet intueri, qui statim orto Sole in plagâ Orientali pertingit usq; ad ultima plagæ Occidentalis, ut in eo perpendamus non esse impossibile, quod de nostrâ dicimus futura velocitate; præsertim cum rebus animatis solet inesse major velocitas, quàm inanimatis. Huic etiam Radio Solis simile exemplum velocitatis habemus in nobis. Radius quippe oculorum nostrorum in sublevatione palpebrarum usq; ad cœlum pertingit, & ictus earum totus in semet ac integer redit. *Anselm. de similitud. Cap. 51.*

Here some of the Schoole-men moove an idle unnecessary question: to wit; *whether glorified Bodies moove from place to place in an instant?* Glorified bodies cannot be in many places at one instant.

For they may well know out of the Principles in Philosophy, and Rules of sound Reason, that it is utterly impossible, and implies contradiction:

That a body should in an instant be in many places at once.

But if a glorified body moove from place to place in an instant: it will necessarily follow that the same body is in an instant, *In termino à quo, locis intermedijs, & termino ad quem final;* in the beginning, middle, and end of the space, thorow which it passeth at once; which is more than utterly impossible.

impossible, and quite destroyes the nature of a true Body.

I would rather interpret those words of *Austin*; [*Certe ubi volet spiritus, ibi protinus erit corpus*; the body will presently be there where the soule would have it] of extraordinary speed, and incredibly short time; *Aquinas* calls it * *imperceptible*. So that I doubt not, but that a glorified Saint desiring to be in such or such a place a thousand miles off, after the very first bent of his will that way, would be there in an * incredibly lesse time, than thou wouldest imagine.

* *Corpus gloriosum movetur in tempore, sed imperceptibili propter brevitatem. Supplem. 3. pag. 48. Art. 3.*

* But not in an Instant, as *Aquinas* his argument demonstrates unanswerably thus: In motu locali spatium & motus & tempus simul dividuntur, ut demonstrative probatur in 6 Physic. Sed spatium quod transit corpus gloriosum per suum motum, est divisibile: Ergo & motus divisibilis est, & tempus divisibile, instans autem non dividitur. Ergo & motus ille non erit in instanti. *Ibid. Sed contra*

Bellarmino then errs in his *Art of Well-dying* translated into English by O.E. pag. 215. saying: The Saints having the gift of agility can in a moment passe from place to place---from East to West, &c (if he speake properly)

5. The glory of bodies in heaven.

5. Glory, 1 *Corinth.* 15. 43. The bodies of the Saints in heaven shall be passingly beautifull, shining, and amiable.

* *Omnis corporis pulchritudo est partium congruentia, cum quadam coloris suavitate.*

Two things (according to * *Austin*) concur to the constitution of beauty: ---Proinde nulla erit deformitas, quam fecit incongruentia partium: ubi & quæ parva sunt corrigentur: & quod minus est quam decet, unde Creator novit, inde supplebitur: & quod plus est quam decet, materiæ servatâ integritate, detrahetur. Coloris porro suavitas quanta erit, ubi iusti fulgebunt sicut Sol in regno Patris sui? *De Civit. Dei Cap. 19.*

1. Excellent proportion of bodies in heavē.

1. A due and comely proportion; an apt and congruent symmetry and mutuell corresponden-

cy

cy of all the parts of the body: or in a word, well-favourednesse.

2. Amiability of colour; a pleasing mixture of those two lively colours, of white and red, I add a third:

2. Perfect colour.

3. A cheerfull, lively, light some aspect. When the two former materials (as it were) are pleasantly enliv'd and actuated by a lively quicknesse and modest merrinesse of countenance. *Whereupon (saith the Moralist) it is not the red and white, which giveth the life and perfection of beautie: but certaine sparkling notes and touches of amiable cheerfulnessse accompanying the same. In beauty (saith another) that of favour is more than that of colour; and that of decent & pleasing motion, more than that of favour. That is the best part of beauty, which a picture cannot expresse, &c.*

3. Lively aspect.

All these concur in eminency and excellency in glorified bodies.

A concurrence of excellencies in glorified bodies.

1. An exquisite feature and stature, beautified by GODS owne blessed all-mighty hand, with the utmost of created comeliness, and matchlesse proportion.

2. Not onely sweetest mixture of liveliest colours; but also a bright shining splendour of celestially glory.

3. And both these actuated to the life, preserved in perpetuall freshnesse and oriency, and quickened still with new supply of heavenly activenessse and amiablenessse by a more glorious soule; (for, if the brightnessse of the body shall match the light of the Sun; what, doe you think, will bee the glory of the soule?) and by an infinitely

* *Ue anima ista dum exercet functiones suas in corpore impertit ei colorem & totam hanc externam corporis gloriam: ita tum cum Deus erit omnia in omnibus, Spiritus CHRISTI in nobis habitans, induet corpora nostra gloriosissima, quibusq; qualitatibus.* *Relloc. in Iohan. Cap. 5.*

Amplification of the glory of bodies in heaven.

Amplifie the glory of our bodies in heaven from such places as these, *Dan. 12.2. Mat. 13.45. Phil 3.20,21. Col. 3.4.*

From which the ancient Fathers also thus collect and affirme:

* *Si vel cum micantibus Solis radijs futura nobis corpora contulerimus, nihil tamen pro illius splendoris dignitate explicabimus.* *Serm. de misericordia.*

*If we should compare (saith * Chrysostome) our future bodies even with the most glistering beames of the Sun; we shall yet say nothing, to the expression of the excellency of their shining glory.*

* *In illa siquidem vita pulchritudo iustorum Solis pulchritudini, qui septemplex, quam modò sit, splendidior erit, adæquabitur. Vnde scriptum est, Fulgebunt iusti, sicut Sol in conspectu DEI.* *De similitud. Cap. 50.*

*The beauty of the just in the other life (saith * Anselme) shall be equall to the glory of the Sun, though sevenfold brighter than now it is.*

* *Hujus quoque corporis claritas tantum Solem excellit, quantum Sol in claritate nostrum corpus præcellit.* *Apud August. Tom. 9. p. 2. Mibi pag. 1085.*

The brightnesse of a glorified body doth as farre exceed the Sun, as the Sun our mortall body.

Then shall the righteous shine forth as the Sunne, in the Kingdome of their Father]
Not

Not (saith * Chrysostome) because they shall not surpass the brightnesse of the Sun; but, because that being the most glittering thing in the world, hee takes a resemblance thence towards the expressing of their incomparable glory.

* Tunc fulgebunt iusti, sicut Sol in regno Patria eorum) Non quia Solis etiam splendorem non superabunt; sed

quando nihil fulgentius Sole videmus, propterea re aperuissimam nobis ad exprimendum usus est. In Mat. Hom. 12.

But how can there be so much beauty and delightfull amiable aspect in such intensive and extraordinary brightnesse? Or what pleasure can we take in beholding such extremely bright and shining bodies! Sith we find by experience, that there is farre more content and delight in looking upon a well-proportioned object, beautified with a pleasant mixture of colours, than in seeing the Sun, though it should not so dazle, and offend the eyes.

For satisfaction herein, we must know, that the * glorified eye shall become impassible, elevated farre above all mortall possibility, and fortified by an heavenly vigour, to apprehend and enjoy all celestiall light and glory with much ravishing contentment and inexplicable delight.

Glorified eyes impassible.

* Neq; in eo loco claudendi erunt oculi, ne forte à nimio splendore laedantur: nam & ipsi oculi beati erunt, ac

per hoc impassibiles & immortales; qui enim lumine gloriæ confortabit oculos mentis, ne videntes DEUM facie ad faciem, opprimantur à gloriâ, idem etiam dote impassibilitatis confortabit oculos corporis, ut sine læsione cernant non Solem unum, sed innumerabiles.

Secondly, that omnipotent mercifull hand of GOD, which will raise our bodies out of the dust, and reforme them anew, can cause light and colour

How brightnes seen in heaven

to concur and consist in excellency, inglorified bodies.

Those things which according to nature can consist together; the one or both being *in gradu remisso*, (as they say) *abated of their height*, can by divine power consist together *in gradu intensissimo sue speciei, in their excellency*: but it is so with light and colour according to nature: *ergo, &c.* as

* Lib. 4. Dist. 44. Q. 8.

* Corporis gloria naturam non tollit, sed perficit: unde color

qui debetur corpori ex naturâ suarum partium, remanebit in eo, sed superaddetur claritas ex gloriâ animæ. Sicut etiam videmus corpora colorata ex naturâ sui, Solis splendore relucere, vel ex aliqua alia causa, extrinseca, seu intrinseca. *Aquin Supplem. 3. p. Q. 85. Art. 2. ad 3^{um}.*

In noctilucis simul stant color & lux, ut apparet ad sensum, & sic videtur quod virtute divinâ corpora gloriosa possunt simul esse colorata & lucentia. *Dur. Lib. 4. Dist. 44. q. 8.*

The exercise of the senses in heaven.

Here the Schoolemen, according to their wont, do curiously inquire, discusse and determine the manner of the acts, exercise and objects of all the senses, They say not onely; 1. That the eye shall delightfully contemplate **CHRISTS** glorious body, the shining bodies of the Saints, the beauty of the Emphyrean Heaven, &c. 2. The eare drinke up with infinite delight, the vocall harmony of Hallelu-jahs, &c. But also audaciously undertake to define without any good ground or sound warrant, many particulars about the other senses, not without much absurdity, and unspiritualness. But let it be sufficient for us, without searching

searching beyond the bonds of sobriety, to know for a certain that every sense shall be filled with its severall singularity and excellency of all possible * pleasure, and perfection.

* In illa futura vita delectatio quædam ineffabilis bonos inebriabit, & inestimabili dulcedine sui

rotos eos inenarrabili abundantia satiabit. Quid dixi rotos? Oculi, aures, nares, os, manus, guttur, cor, jecur, pulmo, ossa, medullæ, exta etiam ipsa, & cuncta sigillatim singulaq; membra eorum, in communi tam mirabili delectationis & dulcedinis sensu replebuntur, ut verè totus homo torrente voluptatis DEI Potetur, & ab ubertate domus ejus inebrietur *Anselm de similitud. Cap. 57.*

4. In a fourth place; let us take a glance of the unutterable happinesse of the Soule.

The soules beatitude.

I should be infinite and endlesse, if I did undertake to pursue the severall glories, felicities, and excellencies of every faculty of the soule: and when I had done, ended with the utmost of all both Angelicall and humane understanding and eloquence, come infinitely short of expressing them to the life; I will at this time but give you a taste only, in the understanding Part:

And that shall be extraordinarily and supernaturally enlarged and irradiated with the highest illuminations, largest comprehensions, and utmost extent of all possible comfortable knowledge, of which such a creature is capable.

Much knowledge.

1. Humane knowledge of Arts, Nature, created things, is delicious and much desired: Witness,

The excellency of knowledge.

1. The wisest Heathens, and best Philosophers, who were so ravished but even with a dimme glimpse of this knowledge, that in comparison thereof they have contemned all the riches, pleasures, and preferments of the world.

2. That

2. That wise saying: *A learned man doth as farre excell an illiterate, as a reasonable creature a brute.*

3. The extraordinarily exulting and triumphant cry of the famous Mathematician, hitting after long and laborious disquisition upon some abstruse excellency of his Art: ** I have found it, I have found it.*

* Εὐφρα, Εὐφραν.

* Cujus facies, si videri possit, pulchrior est quam Lucifer, & Vesperus.

* Advancement of Learn. Lib. 1. Pag. 44.

4. That passage in an Epistle of *Æneas Silvius*, to *Sigism. D. of Austria*: ** If the face of humane learning could be seene, it is fairer and more beautifull than the Morning and Evening Starre.*

5. For the pleasure and delight of knowledge and learning (saith * another) it farre surpasseth all other in nature: for shall the pleasures of the affections so exceed the senses, as much as the obtaining of desire and victory exceedeth a song or dinner? And must not (of consequence) the pleasures of the intellect or understanding exceed the pleasures of the affections? We see in all other pleasures, there is a satiety; and after they be used, their verdour departeth; which sheweth well, they be but deceits of pleasure, and not pleasures; and that it was the novelty which pleased, and not the quality. And therefore we see, that voluptuous men turne Friers; and ambitious Princes turne melancholy. But of knowledge there is no satiety: But satisfaction and appetite are perpetually interchangeable; and therefore appeareth to be good in it selfe simply, without fallacy or accident.

Now this learning shall then be fully perfected, and raised to the highest pitch: so that the least and lowest of the Saints in heaven shall farre surpass

surpasse: in cleare contemplation of the causes of all naturall things, and conclusions of Art, the deepest Philosophers, greatest Artists, and learnedst Linguists that ever lived upon earth.

There are many difficulties and doubts in all kinds of humane learning, which have from time to time exercised the bravest wits: but by reason of the native dimnesse of our understanding, never received cleare resolution and infallible assent.

As,

Whether the Elementary formes bee in mixt Bodies; 1. *Corrupted*. 2. *Remitted* only. 3. Or, *Entire*? Whether the celestiall Orbs be moved by *Angels* or *internall formes*? Whether there be three distinct soules in a man; 1. *Vegetative*. 2. *Sensitive*. 3. *Rationall*: Or one onely in substance, containing virtually the other two? How all the ^{*parabola} *Appearances* in the Æthereall Heaven, may bee truest, and with least exception maintained: whther by *Excentricks* and *Epicycles*: or onely by *Concentricks*: or the Earths motion: or the motion of the Starres in the heavens; as fish move in the sea, and birds in the aire? &c So the best wits are inextricably puss'd also, about the *Sympathy* and *Antipathy* of things, *Alchymie*, cause of Criticall daies.

Difficulties in humane learning.

**Peculiariter apud Astrologos et parabola dicuntur, quæ apparent in celo. Arist.*

The mysts about these and many things more, shall be dispel'd out of our minds, by a cleare sun of a new and excellent knowledge; so that we shall be exactly acquainted with the causes, natures, beginnings, of springs, and ends of all creatures, and created things.

2. We

Errours and
doubts resolved
in heaven.

2. We shall clearely see and comprehend the vanity and rottennesse of all Hereticall cavils, Antichristian depths, Popish imposture, the very bottome of that most wicked and abhorred *Mysterie*: the true, full, and sweet meaning of all Gods blessed Book; whether *Iobs* wife bid her husband blesse or curse God: whether *Iephthah* sacrific'd his daughter, or only consecrated her to virginity: whether *Naaman* was a true, or unsound convert: what is the meaning of that place, 1 Cor. 11. 10. And that, 1 Cor. 15. 29, &c.

Deep mysteries
knowne in hea-
ven.

3. We shall with wonderfull ravishment of spirit, and spirituall joy, be admitted to the sight of those sacred secrets and glorious mysteries: 1. Of the holy Trinity; into which some Divines may audaciously dive, but shall never be able to explicate: 2. Of the Union of CHRISTs humanity to the divine nature; and of the faithfull to CHRIST: 3. Of the causes of Gods eternall counsell in Election and Reprobation: 4. Of the Angels fall: 5. Of the manner of the Creation of the world, &c.

Knowledge of
one another in
heaven.

4. We shall know one another: For,
1. All comfortable knowledge shall be so farre from being abolished, that it will be enlarged, increased, and perfected:

But to know one another is a comfortable knowledge.

Therefore we shall know one another.

Our knowledge shall be perfected: For, *We shall know as we are knowne*, 1 Cor. 13. 12. Which is set out by comparison of the lesse: That our knowledge then, shall differ from that now, as the knowledge

knowledge of a *child* from that of a *perfect man*: by a *glasse*, from seeing the *thing it selfe*: that of a *plaine speech*, from a *riddle*. Why then should we doubt of knowing one another? especially, sith our Saviour **CHRIST** setteth forth the state of the blessed by the knowledge one of another, *Mat.* 17. And as the knowledge is perfect, so the memory. In nothing must our knowledge be empair'd but better'd.

2. We shall then enjoy every good thing, and comfortable gift, which may any way increase and enlarge our joy and felicity:

But meeting there, knowing then, and conversing for ever with our old deare Christian friends, and all the glorious Inhabitants of those sacred Palaces, will mightily please and refresh us with sweetest delight.

Therefore we shall know one another.

Society is not comfortable, without familiar acquaintance: Be assured then, it shall not be wanting in the height and perfection of all glory, blisse, and joy. Nay, our minds being abundantly and beatifically illuminated with all wisdom and knowledge, we shall be inabled to know, not only those of former holy acquaintance; but also strangers, and such as we never knew before; even all the faithfull, which ever were, are, or shall be. We shall be able to say, this was Father *Abraham*, this King *David*, this Saint *Paul*: this was *Luther*, *Calvin*, *Bradford*, &c. this my Father, this my Sonne, this my Wife, this my Pastour, this the occasioner of my conversion, &c. as may be

*All in heaven
shall know each
other.*

*Prose that in
heaven we shall
know one ano-
ther.*

**Rectè hinc
colligitur nos
in vita æterna,
depositis om-
nibus ignoran-*

*tiz & cœcitatibus nebulis etiam nos invicem, & omnes Sanctos quos nunquam vidi-
mus agnituros. Si enim Adamus virtute imaginis divinæ concreatæ Evam de corpore
suo sumptam, cum è somno evigilasset, illicò agnovit: Quomodò non etiam, secun-
dum eandem imaginem transmutati de gloria in gloriam, à DOMINI Spiritu, San-
ctos & beatos ejusdem corporis membra agnosceremus? Kemnit. Harm. Evang. cap. 87.*

Suntne homines in vitâ æternâ se mutuo agniture?

*Vtiq; qui pleni futuri sunt SPIRITU SANCTO & sapientiâ, sicut Adam an-
te lapsum adhuc retineri integritatem imaginis DEI, Evam, quam nunquam vide-
rat, & undenam esset, nemine dicente, agnovit, Gen. 2.23. Bucan. Loc. 39.*

** Petrus &
qui cum ipso e-
rant, videntes
Mosen & Eli-
am in gloria, e-
os novierunt,
licet prius illos
nunquam vi-
derint. Vnde
verò hoc? Non
certe ex imagi-
nibus & statu-*

*is, quibus uti Iudæis non fuit concessum: nec ex notitijs naturalibus, quæ in rebus
cœlestibus penitus sunt cœcæ: sed ex sola gratia DEI, quæ incredibilem hanc sa-
pientiæ & cognitionis lucem animis Apostolorum infudit.*

*Vt ergò Samuel ex DEI inspiratione Saulen agnovit, nunquam antea visum,
1 Sam. 9.17. Et quemadmodum Iohannes in utero intra alvum B. Virginis, CHRIS-
TUM Dominum suum agnovit: ita SPIRITUS SANCTI radijs horum eti-
am mentes fuerunt illustratæ. Kemnit. loc. supra cit.*

*Petrus in monte in mortali corpore Mosem & Eliam quos nunquam viderat, reve-
latione interna cognovit, Mat. 17.34. Bucan. loc. supra cit.*

3. CHRIST tells the Jewes, Luke 13.28. That
they

they shall see *Abraham, and Isaac, and Jacob, and all the Prophets in the kingdom of God*, and therefore know them: * And *Dives* is said to know *Abraham* and *Lazarus* in so great a distance, *Luke 16*. Whence I argue thus: if the damned know those who are saved, though they have never seen them; much more shall the glorified Saints, now plentifully endued with all knowledge, and supernaturally illightened by the HOLY GHOST.

* *Boni bonos in Regno, & mali malos in supplicio agnoscunt. Si enim Abraham Lazarum minime recognovisset, nequaquam ad Divitem in tormentis po-*

litum, de transactis ejus contritione loqueretur, dicens, quod mala receperit in vita sua. Et si mali malos non recognoscerent, nequaquam *Dives* in tormentis positus, fratrum suorum etiam absentium meminisset. Quomodo enim praesentes non posset agnoscere, qui etiam pro absentium memoria curavit exorare? Qua in re illud quoque ostenditur quod nequaquam ipse requisisti: Quia & boni malos, & mali cognoscunt bonos. Nam *Dives* ab *Abraham* cognoscitur, est diviti cogitus, quem mitti precatur ex nomine dicens: Mitte *Lazarum*, ut intingat extremum digiti sui in aquam, & refrigeret linguam meam. In qua videlicet cognitione utriusque partis cumulus retributionis excrevit: ut & boni amplius gaudeant, qui secum eos laetari conspiciunt quos amaverunt; & mali dum cum eis torquentur, quos in hoc mundo, despecto Deo, dilexerunt, eos non solum sua, sed etiam eorum poena consumat. *Greg. Dial. Lib. 4. Cap. 33.*

Many of the ancient Fathers are of the same mind: (Whose authority I never urge for necessity of proof; Gods blessed Word is ever more than infinitely all-sufficient and super-abundant for any such purpose: but onely, either, 1. Sometimes in some singular Points to shew consent: or 2. In our controversies against the Antichristians, Antinomists, Neopelagians, &c. Or, 3. When some honest passage of sanctification, or seasonable opposition to the corruption of the times, is falsely charged with novelty, singularity, and too much preciseness.)

Why testimonies of Fathers are produced.

1. There was a Widow in *Austins* time, who craved very importunately both by word and writing, some consolations from him, to support her under that incomparable crosse of her husbands losse and widow-hood; and, as it may seem, she desired to know whether she should know him in the second life. For the first, he hits upon the sweetest, mightiest, and most soveraigne comfort which could possibly be imagined. * *You can by no meanes* (saith he) *thinke your selfe desolate; who enjoyes the presence and possession of IESUS CHRIST in the inmost closet of your heart by faith.* About the other, he answers peremptorily: * *This thy husband, by whose decease thou art called a widow, shalbe most knowne unto thee.* And tels her further, *that there shalbe no stranger in heaven, &c.*

* Non te desolatam putare debes, cum in interiore homine habeas presentem CHRISTUM per fidem in corde tuo. *Epist. 6. ad Italianam.*

* Hic autem & conjux tuus, cujus abscessu vidua diceris, tibi notissimus erit. --- Cum venerit DOMINUS, & illuminaverit abscondita tenebrarum, & manifestaverit cogitationes cordis, tunc nihil latebit proximum in proximo, nec erit, quod suis quisque appropriat, abscondat alienis, ubi nullus erit alienus. *Ibid.*

* Fit autem in electis quidam mirabilis, quia non solum eos agnoscunt, quos in hac vita noverant, sed velut viros visos ac cognitos, recognoscunt bonos quos nunquam viderunt. *Greg. loc. supra cit.*

2. In * *the Elect* (saith another) *there is something more admirable; because they doe not onely acknowledge those whom they knew in this world; but also, as men seene and knowne, they know the good; whom they never saw.*

* Ibi à singulis omnes, ibi ab omnibus singuli

3. There (saith * *Anselme*) *all men shalbe knowne of every severall man, and every severall man shalbe knowne of all.*

cognoscentur: Nec quemquam omnino latebit, quā patriā, quā gentē, quā stirpem quis editus fuerit, vel quid etiam in vitā suā fecerit. *Anselm. de Similitud. Cap. 59.*

Againe,

Againe, * *Conceive if thou canst, how comfortable that knowledge will bee, by which, as thou of all others, so all others shall be knowne of thee in that life.*

Yet let me tell you before I passe out of the Point; that this for the most part is the curious *Quare* of carnall people; who feeding falsly their presumptuous conceits with golden dreames, and vaine hopes of many future imaginary felicities in the world to come, whereas in the meane time they have no care at all, use no meanes, take no paines to enter into the holy path, which leades unto that blessed place. It is even as if one should busie himselfe much, and boast what he will do in New-England when he comesthither; and yet (poore man) he hath neither ship nor money, nor meanes, nor knowledge of the way, nor provision before-hand for his comfortable planting there.

To coole and confront such lazie, idle, and vaine curiosities; take notice, that we shall not know our old acquaintance by former stature, feature, favour: so vast a distance and difference will there be betweene a mortall and glorified body: neither in a worldly manner. In which respect saith Paul, 2 Cor. 5. 16. *Henceforth know we no man after the flesh: yea though wee have knowne CHRIST after the flesh, yet now henceforth know we Him no more.* Our mutuall knowledge one of another in heaven shall not be in outward and worldly respects, but divine and spirituall, as we know them in CHRIST, by the illumination of the Spirit.

* Perpende, si vales, quam grata sit sapientia ista, quam tu sicut ab omnibus, sic omnes à te cognoscentur in vitâ illâ. *Ibid.* Cap. 61.

A jolly to enquire after the glory of heaven, and not to walk in the way that leadeth to it.

What kind of knowledge there is in heaven of one another.

*We shall know
the Angels in
heaven.*

* Sapiencia
quam omnes
in hac vitâ non
utiliter amant,
tanta in futurâ

vitâ bonis erit, ut eorum quæ scire voluerint, nihil sit quod ignorent. Bonus enim perfecta quæ D E U S est sapienciâ replebitur, camq; facie ad faciem intuebitur, quam dum ita perspexerit, creaturæ totius naturam videbit, quæ in D E O melius quam in seipsa constituit. Tunc etenim iusti cuncta scient quæ D E U S fecit scienda, tam ea quæ præterita, quàm ea quæ postmodum sunt futura. *Anselm. de similitud. Cap. 54.*

Cum electi antiquos patres in illa æterna hereditate viderint, eis incogniti per visionem non erunt, quos in opere semper noverunt. Quia enim illic omnes communi claritate D E U M conspiciunt, quid est, quod ibi nesciant, ubi scientem omnia sciunt? *Greg. Dialog. Lib. 4. Cap. 33.*

Neq; sola visio D E I sanctis hominibus in cælo promittitur, sed etiam omnium rerum, quas fecit D E U S. Hic quidem in terris cernimus per sensum videndi, solem, & lunam, & stellas, & terras, & maria, & flumina, & animantia, & arbores, & metalla. Sed mens nostra nihil omnino cernit; i.e. nullam substantiam creatam perfecte novit, non differentias essentielles, non proprietates, non vires, ac ne animam quidem suam homo videt, sed more cæcorum palpando effecta, & discurrendo per rationem aliquid cognitionis acquirit. Quale ergo gaudium erit, cum intelligentia nostra revelata facie manifestè videbit naturas omnium rerum, differentias, proprietates, vires? Et cum quanta exultatione obstupescet, cum videbit exercitum Angelorum innumerabilem, quorum nullus cum alio in specie convenit, & differentias omnium & singulorum perspicuè intuebitur? *De ætern. Felicit. Lib. 3. Cap. 2.*

When we shall know G O D in heaven, we shall in Him know the manner of the worke of Creation, the mysteries of the worke of our Redemption: yea, so much knowledge as a creature can possibly conceive and comprehend of the Creator and His works. P.P.

*How God shall
be knowne in
heaven.*

6. We shall be beatifically illightned with a cleare and glorious sight of G O D Himselfe: which Divines call *Beatificall Vision.*

About which the Schoolemen audaciously discoursing, fall upon differing conceipts.

1. Some say, G O D shall then be knowne by a *Species* representing the divine Essence: and by a

Light

Light of glory elevating the understanding by a supernaturall strength.

2. Others, That the divine Essence shall be represented to the glorified understanding, not by any *Species*, but immediately by It Selfe: yet they also require *light of glory* to elevate and fortifie the understanding by reason of its weakenesse, and infinite disproportion and distance from the incomprehensible Deity.

3. Others hold, that to the cleare vision of GOD, there is not required a *Species* representing the divine Essence, as the first sort suppose; nor any created light elevating the understanding, as the second sort think: but onely a change of the naturall order of knowing. It is sufficient (say they) that the divine Essence be immediately represented to a created understanding. Which, though it cannot be done according to the order of nature, as experience tels us: (For, we so conceive things; first having passed the sense and imagination.) Yet it may be done according to the order of divine grace, &c.

See Durand.
Lib. 4. Dist. 49.
q. 2.

But it is sufficient for a sober man to know, that in heaven we shall see *Him face to face*.

FUNERAL NOTES

Upon my Patron, Sir AUGUSTINE

NICOLLS Knight, Iudge of
the Common Pleas.

*Mourning for
the dead to be
moderate.*

And here by your good leaves, I will be bold to make benefit of the instant occasion, because it is very seasonably coincident with the Point; And presse from that the practice of this last mortifying motive. These artificiall formes of sadnesse, and complementall representations of sorrow in blacks and mourning weeds, are nothing for my purpose: neither do I desire to stirre up or renew in any man thoughts of heavinesse, or griefe of heart, which he might conceive and nourish by reason of some particular interest in the bounty, love, person, and worthy parts of the departed: many times men are too forward and overflowing in those tender offices, and last demonstrations of naturall affection. And therefore my counsell in such cases is; that we should shew our selves Christians: and by the sacred rules of Religion ever prevent that unseasonablenesse and excesse, which many times with a fruitlesse torture doth tyrannize over the hopelesse hearts of meere naturall men.

*Publike losses
to be laid to
hearts*

The Point that I would principally presse, and perswade unto, is a Christian and compassionate taking to heart, the publike losse, that every one of us may upon that occasion be truly humbled in
himselfe,

himselfe, and bettered in his owne soule. And I tell you true, especially in these times, this losse is great

He was a reverend and learned Iudge, a Prince, and a great Man in Israel: nay a God upon earth, for so are Iudges stiled by the Spirit of God, Psal. 82.6. Though he be departed this life like a man, and fallen as one of the Princes.

But these are nothing; they are but bare titles in respect of any true worth.

He was really remarkable, and renowned for very speciall judiciary endowments, and sufficien-
cies; and those aided and attended with many wor-
thy additions of morality, and subordinate abili-
ties. As first,

1. Such calmnesse in his affections, and modera-
tion of his passions (as I never saw) even in his ordi-
nary carriage. He might have been a mirror (me
thinks) in this point even amongst the exactest Mo-
ralists. And they say, that appeared most eminent-
ly in his publike passages and executions of justice.
And how needfull a virtue this is to a Iudiciall
Place, those may best conceive, who either feele,
or but consider what a cruell and intolerable thing
it is for an ingenuous man to stand before a Iudge,
who is prejudicately and passionately transported
with anger, malice, or hatred against the party to
be sentenced.

2. Patience to heare the basest, both parties, all
they could say. And unwillingnesse to lend his care
to the one, without the others presence.

3. A great and happy memory.

4. Singular sagacity in searching and diving in-
to

*Iustice Nicolls
place.*

*All I say, is ei-
ther from my
owne certaine
knowledge; or
concurrent te-
stimony above
exception. I
would not speak
a word, which I
think not in my
conscience to be
true, to be heire
of his possessions.
It may be affe-
ction may make
me deliver
things some-
thing passio-
nately, and more
unto the life.
Meditation in
passion.*

*Patience in
bearing causes.*

*Happy memory.
Sagacity.*

to the secretest and utmost circumstances (so far as was possible) of the causes that came before him, that he might give the more righteous judgement.

*Pitifulnesse in
the cause of
bloud.*

5. A marvellous tenderneſſe, and pitiful ex-actneſſe in his inquisitions after bloud. Holding, on the one ſide, the life of a man very precious: and yet, on the other ſide, perſwaded of the truth and terrour of that place, *Numb. 35. 33. For bloud, that defileth the land, and the land cannot be cleaſed of the bloud that is ſhed therein, but by the bloud of him that ſhed it.* But yet all theſe, whatſoever you apprehend, in my conceipt had not beene much worth, though good in their owne nature; neither (to tell you true) ſhould I have ſo much as nam'd them, had they not beene aided (as it were) and managed with three other moſt noble and neceſſary vertues, eſpecially in theſe times, which actuated them (as it were) and gave them their life and luſtre.

*Love of inte-
grity.*

1. A love to integrity, the right and truth in all his judiciall courſes, which (for any thing I know, or could ever heare) no man living upon juſt ground can or will contradiſt.

*Detestation of
bribery.*

2. With a conſtant and reſolute heart-riſing againſt bribery and corruption; the curſed bane of all goodneſſe, honeſty, and good conſcience, whereſoe'er it comes. And to this, that high place he worthily held about the Prince, can give royall attestation: where he qualified fees to his owne loſſe; and proteſted his reſolution, and all poſſible oppoſition to all offers for offices, with this reaſon: he would have them come in cleare-
han.

handed, that they might deale honestly in their places. And his owne followers, to whom he gave a charge at his first entrance to a judiciall place, that they should not meddle, nor make any motions to him, that he might be secur'd from all appearance of corruption. And, as I am credibly inform'd, his ordinary reading of great letters, and rejection of gratuities after judgement given.

3. With a noble and unshaken resolution, and mighty opposition of Popery: and that without respect or feare of any greatnesse, as we have evident demonstration. Now of this we need no further testimony (though there be very pregnant and plentiful besides) than the present triumph of the Papists; and barbarous insultations of that bloody and murderous generation. And especially in yonder Countrey of Lancashire, and those Northerne Parts; where hee shooke the pillars of Popery more valiantly and successfully, than any these many yeares. Officers in those Parts observ'd, that in his two or three yeares, he convicted, confin'd, and conform'd more Papists than were in twenty yeares before. And that last charge he gave at *Lancaster* in his last Circuit but one, (for I meddle not with the last of all) for law-learning, earnestnesse and excellency against Popery, prophanenesse, non-residency, and other corruptions of the times, and for the extraordinary heartning and encouraging all good men and godly Ministers was such, that I am perswaded, it will be remembred with dearenesse and love, while any honest man that heard it or heard of it,

Opposition against Popery and other corruptions.

Encouraging godly Ministers

is

is alive in those Parts. To go no farther then: and this I now say, I speake of him as he was growne in his latter time; and out of hope he would have continued: and I speake it also in compassion of mine owne countrey; which I know by too good experience how pitifully it lies bleeding under the insolency of Papists, and multitude of Priests: and then I say, the redemption of the life of such a Iudge, in such times as we live, for the good of such a country, if we go no further, if that had consisted with G o d s pleasure, had beene worth a Kings ranfome.

*Humiliation for
his losse.*

I lay these things thus together upon purpose to aggravate the losse, that a compassionate consideration of the greatnesse thereof in those respects I have told you, may be as powerfull in begetting a godly and profitable sorrow and taking it to heart in all truly religious and loyall hearts: as I know rejoycing in his fall will create in the insolent spirits of the enemies to G o d and the King, (I meane the Papists) barbarous insultations and triumph. I am perswaded, if we get as much humiliation out of the sense of a true losse, as the Papists hardning and obduration by apprehension of their imaginary gaine, we shall make a good use of his death. I am a little more earnest, because I perceive the Papists begin already to caluminate and slander.

*Losse of excellent men a
pre-
sage of some
judgement.*

Here is yet another Point of profitable consideration from the present occasion. When any worthy man in a State, especially who takes a faithfull discharge of his place, and the publike good to heart,

heart, is cut off by the hand of G O D; it is in a Christian jealousie, and out of spirituall wisdom to be holden as a presage of some more fearefull generall judgement to succeed. I have my ground, *Isa. 3. 1, 2, 3, &c.* And therefore my counsell is, and in the present case for one, when any good Patriot which in some high place like a strong Pillar opposes the corruptions and Popery of the times: or any faithfull Pastour, which by his prayers (like a *Moses*) stands in the gap against the indignation of G O D, is taken away; that we take it to heart, as a *Memento*, to make our selves ready against an evill day. And to tell you my mind, I am much afraid some heavy thing is preparing for us, our sinnes are growne to such a height. I am no Prophet, nor the sonne of a Prophet; yet out of a comparative contemplation of G O D s proceeding with his owne people in all former ages, I cannot but concur with the judgement of a great Doctor delivered in an high place: The sinnes of this Land are come to that elevation, that there is scarce left any roome for the mercy of G O D to helpe us. They are even full ripe for His revenging Hand. To his foure reasons I add two more: his are taken, 1. From the greatnesse and crying of the sinnes, which are very horrible; Atheisme, whoredome, Sodomy, bloud-shed, oppression, sayes he; I add pride, drunkennesse, usury, &c. 2. From the generality of them. All sorts are wrapt in them. 3. From their impudency; with brazen browes, and whorish fore-heads they out-face the Sun. 4. From their impatency

*White, pag. 80
at Spittle.
The sinnes of
this land.*

Worthies taken
away,

The young Lord
Harrington.

Judge Nicolls.

Faults not to be
smothered.

patience of admonition and reformation: they grow so upon us, that all the Pulpits in ENGLAND cannot beat them downe. Add a 5th. from 2 Chron. 36.16. And a 6th. from Isa. 3. 1, 2, 3. & seq. I meane the dropping away of many worthy men; and few take it to heart, or consider that they are taken away from the evill to come. We have lost many a godly man within this few yeares. The Princes Court was not many yeares since disrob'd and bereft of one of the noblest men that ever trod upon English mould, besides other noble ornaments, his eminency of grace made him so. For, Christian Nobility is best and truest, where GOD Himselfe is top of the kin, and Religion the root; in regard whereof all the rest (I meane that of riches, birth, learning or morality) are but shadowes and shapes of noblenesse. And the other yeare, a very worthy Doctor, and triumphant Champion against the Giants of Rome. Against whom they have since sent out an illiterate libell, cal'd, White dy'd Black; fit for the foule and black mouthes of such railing Rabshakehs. And now of late, to say no more, of a Chancellour of rare and remarkable integrity in his Place. I have not yet done, and yet the time is done: onely a word or two therefore, and so I'll make an end.

And yet let no man think, that I am come hither;

1. Either to smoothe and mollifie any faults or frailties; any fals or infirmities; any personall finnes or imperfections that might be in this great Man. I dare not go about to cover them; that's
not

not my office; I leave that to the precious bloud of the Son of God, and tender-hearted mercies of our gracious Father. I would rather in this point advise great men to walk warily. For, their greatness makes their sins greater, and their mightinesse will make them mightily tormented, except they stand constantly on Gods side. Height of Place ever adds two wings unto sin: Example and Scandall; whereby it soares higher, and flies much further. If the Sun be ecclips'd and obscur'd; a thousand eyes gaze upon it: a lesser Starre may be darkned, and no man take notice.

2. Or to fasten upon him any false praises in a flattering funerall Panegyrick. I dare not dawbe for a world of gold. Himselfe abhor'd that; And not long before his last sicknesse complain'd much against flattery, as a grievous iniquity of the times.

*False praises
not to be fast-
ned on any.*

3. Or to make a solemne and formall narration of all his noble commendable parts. When I undertooke this businesse first, I studied onely, and bethought my selfe, how I might speake most profitably, and make the best use of the present occasion to my living Auditors. And had I not found pregnant matter for that purpose, I had not beene here this day. And therefore for conclusion, and as the last and best service I can now do unto him, to whom I owed as much as any man alive: I will labour from the occasion to worke some heavenly good (if God so please) upon the hearts, presented here this day as a selected and choice number of his worthiest and dearest friends. And to this end give me leave to single out, and propose
for

*Funerall Ser-
mons are for
the living.*

for imitation, some worthy and noble parts of his, and only those which I conceive may be most seasonable and futable to the exigency of my Auditory. And I must also crave the aid of your loves unto him, & those softened thoughts of mortality which are wont to attend these times; that I may conveigh and commend them to your liking and practice with more successe and stronger impression.

And the first I shall commend unto you, is,

Integrity in disposing Ecclesiasticall livings

1. His singular integrity and honourable purpose in disposing those Ecclesiasticall Livings he had in his power. And in this Point I my selfe can say more than any, who tasted deepliest of his worthy dealing this way. When I never sought after, as it is famously knowne, nor thought upon any such thing, he sent for me, and bestowed that which I presently enjoy most freely. Which, though every Patron ought proportionably to doe, yet the horrible corruptions abroad in the world in such cases, do (as it were) by a kind of Antiperistasis make a duty a transcendent vertue. And this was not all. Though incroachments upon the Church be like the breaches of the sea; a thousand to one never returne: yet did he restore to a farthing all that which had a long time beene detain'd from the Church; and parted with it most freely; though he had as much wit and power as any other to have continued it so, if he had pleas'd. And I said Ecclesiasticall Livings, though I instance but in one; because I partly knew his purpose for the rest. For, he gave me himselfe this message to as worthy and reverend a man,

Restitution to the Church.

man, as I know unprefer'd in this Land; that if he would come unto him, hee would give him the first that fell; and for no other reason in the world, but because he heard he was a reverend and worthy man. Now lay these things to the practice of the times, wherein there is such sinfull and *Simoniack* *practises.* Simoniackall packing together, compacting, secret covenanting with the party or friends for present money, or after gratifications: some part of the tithes, or his owne must be reserv'd to the Patron, or he must be the Farmer at his owne price; or pin a wife upon the sleeve of the Parson, as they contemptuously speake, (a base also and unworthy respect) or the like such wretched combinations to helpe one another towards hell: my disacquaintance must excuse my ignorance in the termes: and then tell me if this was not a noble part in him worthy the imitation of the best. I am perswaded in this Point, he might be a patterne not onely to all here present whom it might concerne, (though I looke upon the faces of some who have dealt also very nobly this way) but to all the Patrons in ENGLAND. Be pleas'd then, you that lov'd him to tread in his steps herein; and the rather because your unconscionablenesse in so high and important a point for the glory of GOD, and the good of the Church, may not only bring upon your owne heads, your houses and posterity, the curse of GOD in the meane time: but also a company of poore soules cast away by reason of your corruption, against you at that last and great day: who will then cry out upon you before the

The mischiefe of ill Patrons.

M

face

face of GOD, Angels, and men; that you were the men who for a little bloudy gaine put upon them an ignorant, idle dissolute, non-resident, or some way unfaithfull Minister; (For, it is too common, that those who enter corruptly, deale unconscionably in their places) whereby they must now perish everlastingly; whereas if you had been honest and uncorrupt, there had been hope they might have liv'd in the endlesse joyes of heaven. And what a vexing cry in the eares of all sacrilegious Church-robbers will that be of a damned wretch in hell; when he shall complaine everlastingly, that his soule had been sav'd, if such a man had not been Symoniacall.

*Forbearing to
travaile on the
LORDS day.*

2. His forbearing travell upon the Sabbath in his Circuit. Whereby he wan a great deale of honour to his name over all this Kingdome; prevailed in the same with others of his owne reverend ranke; and by his example (as hath been observ'd) wan much encouragement, increase and regard to Religion in those Countries thorow which he past. I would I might so much prevaile with you, as that upon this occasion you would be content to take neerer to heart a more holy and heavenly spending of the LORDS Day. Not onely in forbearing sin, the workes of your calling, idlenesse, vaine sports; this is but onely flying evil, and privative good; but also to ply with conscience and reverence all GODS holy Ordinances; prayer, reading, singing of Psalmes publickly and privately; the Word preached specially, conference, meditation, and the like: and to feed
and

*Conscience in
sanctifying the
LORDS day.*

and satisfie your prepared and hungry soules with all that sweetnesse, comfort, and spirituall strength; which they are wont to conveigh into humble hearts upon Gods holy Day; this also is doing of good and positive piety. For, a thousand to one, a constant keeper of the Sabbath is sound-hearted towards God: and as great odds, a common Sabbath-breaker (howsoever hee may deceive his owne heart) is in truth and triall a stranger to the power of grace, and life of godlinesse.

3. His patient yeelding, and submission to private admonition. A vertue, ordinarily as farre out with great men, as flattery is familiar. Yet in him so as I tell you. Something there was, to which his private affection was very much endear'd; and his reputation thereabout in the respect of the world was also entangled in some more publike engagement. And yet when I in zeale and love to his soule and salvation, prest upon him in private as a Minister of God, and in the humblest manner I could, tendering my reasons against his resolution; after hee had well thought upon't, it never went further, all was dash't for ever. Yet let me tell you, he had formerly given me encouragement hereunto; intreating me once in private, to deale plainly with him. And now I am griev'd at heart, I did not more in this kind. Now I would to God, you would imitate him in this also; especially you that are great ones. Alas! You'll give the Physitian leave to tell you the diseases of your body; the Lawyer to shew you any flaw

*Submission to
private admonition.*

that is in your state: your Horse-keeper to tell you the surfits of your horse: nay, your Huntsman the furrances of your dogs: and shall onely the Minister of G o d not tell you your soules are bleeding to everlasting death? Now G o d forbid.

*Industry in
ones particular
place.*

4. His taking his high place to heart. I meane his extraordinary industry and indefatigablenesse in his judiciary imployments. His painefulnesse this way was wonderfull even after his last sicknesse had seiz'd upon him. If I should report unto you the particulars from eye-witnesses, you would marvell. And I rather name and commend this unto you, because the contrary is cause of great misery in a Common-wealth. Oh it is lamentable, when men mount into high roomes onely in a bravery, and vanity, and desire to be ador'd above others; or follow the execution of their places, and administration of justice, onely as a Trade, with an unquenchable and unconscionable thirst of gaine; which justifies the common resemblance of the Courts of Iustice to the Bush; whereunto, while the sheepe flies for defence in weather, he is sure to lose part of his fleece: when cunning heads hunt after greatnesse and promotion, purposely to execute the lusts of their owne hearts, and attaine their owne ends. Oh! this is the curse and cut-throat of worthy States; the bane and breake-neck of all honest government. Formalities of justice without a reall care and conscience to search the truth, and deale uprightly, do but serve to smother innocency and right: and
that

*The mischief
of using high
places for gaine*

that which was necessarily ordain'd for the common good, is through shamefull abuse made the cause of common misery. I would all the Magistrates in the Countrey were my hearers in this Point; I would hence intreat them with all earnestnesse and contention of Spirit, as they love either God or their Countrey; that they would with all noblenesse of a free spirit, and clearenesse of a good conscience, take their Places of Iustice to heart; be active, conscionable, resolute; not onely formall and cyphers; hunters after praise and plaufiblenesse; that they would abominate even all appearance of bribery and partiality to the pit of hell: that they would not be angry with us when we presse and perswade them to round courses against the Papists, and dejection of Ale-houses; upon which point His royall Majesty, and the worthy Iudges so much beat; and when all's said, are the sinkes and sources of all villany, &c. otherwise, howsoever they may please themselves with the common applause: it were better the Common-wealth had never knowne them.

5. His resolutenesse against rising by corruption and bribery. Whereupon (as I have heard) when he was first presented to that place of honour about the Prince, it pleased our gracious Sovereigne to stile him the Iudge which would give no money. A blessed thing it were, were this heart in all. Then should we not have vines, olive trees, and figge trees wither away in obscurity, and brambles brave it abroad in the world. We

*Advancement
without bribery*

should not have servants by insinuation and bribery clime on Horse-back, when Princes like servants walke upon the ground. And this worthy Part in Him, was a very convenient Companion, and necessary Consequent as that was of the former. For He never beleeve, that a man which purposes from his Heart to be faithfull in a publicke Charge, will ever be very forward in an ambitious pursuit of it. The illumination of Nature taught the heathens so, and therefore they condemne it by a law *de ambitu*. Hunting after one hie roome even morally is most unworthy a Man of honour and worth, and Hee cannot better expresse His insufficiency, and weakness of Spirit, who is transported with an impotent and impatient Humour this way. But now if to this ambitious baseness there be an addition of bribery, it makes the matter a great deale more vile, and dishonourable. Of this hatefull Merchandizing, besides other infamies and iniquities, which mingle with it, it is commonly said, That Hee which liveth in grosse, selleth by retaile. And therefore if a Man would continue truly Noble and Worthy, comfortable in His conscience, and faithfull in His Place, if He be advanc't, let him either rise fairely, or else thanke God, and be content with His present station.

*Affableness
mixt with gravity.*

6. An easiness of access, affableness of carriage: A faire, loving, kind deportment towards all. I never saw a Man of such worth and greatness looke more mildly upon a meane Man in my life. And yet with so grave a presence, that neither the authority, of his Person, nor due attributions
to

to His Place receiv'd any disparagement or diminution. I omit not even this, because even in this also He might have beene a notable Precedent to take downe the haughty imperious carriage of many abroad in the world of farre more inferiour Worth and Ignoble birth. For amongst all the degenerations of our gentility; (I speake not of all, we have many truly so called and worthy Gentlemen) from that true Noblenesse and Ancient Worth, which dwelt formerly in the Gentle breasts of English Nobles, this is not the least: That they thinke to beare downe all before them with an artificiall affected imperiousnesse, as it were, of Countenance; a disdainfull neglect and contemptuousnes in their Cariage, with a kind of outbraving and brow-beating of their Brethren, As though brave Apparell and a big looke were demonstrations of a Noble Spirit, whereas very often they onely guild over a worthlesse, weake and graceles Inside. As amongst Professors of Religion, Hee's the best Christian, which is most humble: so in the Schoole of Morality he hath been holden the truest Gentleman, which is most courteous.

See Basil 406.
ad finem.

7. His happinesse in having Religious Followers. Follow Him also in this. Hee tasted the fruit of it in his last extremities. For being cast by Gods Providence upon that Place in the Country where He had not such meanes, and opportunities for those last comfortable Spirituall Assistances, which a dying Man would desire; They were both able, and did pray with Him to the Occasion, and present necessities, wherewith he seemed to be

Religious Attendants.

much affected, and spoke seasonably unto Him out of the Booke of G o d. Whereupon I must tell you; (Let as many prophane scornfull Spirits jyre or gnash the Teeth at it, as will) Those Followers of His whosoever they were, call them Puritanes, or what you will; Howsoever they might misse in some complementall circumstances, by reason of those amazements and grieffe which fate fresh upon their Hearts for the losse of their so Noble a Lord, yet they did Him in those last Agonies more true service and Honour then all the swaggering Good-fellow Serving men will doe their Masters unto the worlds end: Let them follow you, as long as you will.

*Love of power-
full preaching.*

8. A right conceit and commendation of profitable and conscionable Sermons. He hath beene often heard of late times reply thus or in this sence to contradictions: I cannot tell, saies He, what you call Puritanicall Sermons; they come neereest to my Conscience, and doe Mee the most good. This of all the rest, I had purpos'd to have prest most upon you. If you were but thus affected, to say the least; you would begin to looke towards Heaven. But I have already trespass too much upon your Patience. And therefore I conclude this Point with that of Paul, Philip. 4. 8. Finally, Brethren, &c.



A SER.



A
SERMON
PREACHED AT
LENT ASSISES, Anno
Domini, MDCXXX.

At Northampton, before SIR
RICHARD HUTTON AND
SIR GEORGE CROOKE,
His Majesties Iustices of Assise, &c.

TEXT. 1 COR. CHAP. I. VER. 26.

*For Brethren, you see your calling, how not many
wise men after the flesh, nor many mighty, nor many
noble are called.*



THE blessed Apostle Saint *The coherence.*
Paul perceiving, that his prea-
ching, and plantation of the
Gospell of CHRIST recei-
ved strong and mighty oppo-
sition in the City of Corinth, a *Corinth descri-*
famous Mart Towne, seated *bed.*
betwene two Seas, the *Aegan* and *Ionian*, and so fit
for

for commerce with other Nations, full of wealth, knowledge, glory, and the rest of of earthly excellencies, labours in this Chapter to abase, and dishonour the pride, and vanity of all humane greatnesse, and to advance the neglected Mystery of his Heavenly Doctrine, and the glorious power of downe-right preaching, which the great men amongst them esteemed foolishnesse, yet indeed such as by which the LORD of Heaven and Earth saveth those that beleeve. And he so farre acquaints them with the councill of GOD in the point: that he gives them to understand that upon the matter, whereas *the noble, the mighty, and wise after the flesh*, with all the bravery and selfe-confidence vanish and perish: Meaner men of lower ranke, and more contemptible are converted. In the words I read unto you he appeales to their owne experience in the point, and bids them look about, and view well, the worke of the Ministry amongst them, survey, and search thoroughly that goodly flourishing body of the Church, which he had there created, and collected by his eightene months presence, and paines: And they shall find, that not many *wise after the flesh, nor mighty, nor noble*, gave their names unto CHRIST, or became Professors of the Gospell. But the foolish, and weakethings of the world carrie all away in matter of salvation, and entertainment of CHRIST. He renders two Reasons in the Verses following: 1. That the wise men of the world may be confounded: 2. And that GOD himselfe blessed for ever may have all the glory.

The

The words then being plaine: *Not many wise men after the flesh, not many mighty, not many noble are called,* I build directly, and naturally this point upon them: *Few great men goe to Heaven:* Or thus, *Great men are seldome good.* I here understand greatnesse according to the world: In respect 1. Of excellent learning. 2. Worldly wealth and height of place. Both make mighty, nay many times gold is the more powerfull commander. 3. Worldly honour and nobility. 4. Worldly wisdom.

Doctrine.

Great men seldome good.

Worldly greatnesse.

Greatnesse in any of these kinds is rarely accompanied with goodnesse, few such great men as these are called, converted or ever come to heaven. I say *Few*: for I find Divines, both Ancient, and Moderne upon this Text, to make *Not many*, and *Few* equipolent: *Primasius*, and *Anselme*, *Calvin*, and *Piscator*. *In Eoe. Sicut non omnes sapientes damnantur: ita nec omnes, qui e vulgo sunt, salvantur. Sed qui agnitione lux indignitatis humiliantur, reverenter se subiciunt verbo, & Christum in Evangelio amplectuntur: Hi salvantur, sive sint ex primoribus, sive ex vulgi face. Sed illud fieri in pluribus ex vulgo, in paucioribus vero ex sapientibus, Christus affirmat.*

For prooffe of the point:
First by Scripture: Looke upon such places as these.

1. *Matth. II. 25, 26. At that time IESVS answered, and said, I thanke thee O Father, LORD of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto Babes. Even so, Father, for so it seemed good in thy sight. CHRIST* who knew full well the bottom of his Father, casting his eye seriously upon the condition of his followers, and fruit of his Ministry:

Mat. II. 25, 26. expounded.

Ministry: and seeing the Scribes, Pharisees, and great ones of the world, not onely not entertaine and countenance, but out of their proud and prophane malice disdain, and contemne the glorious Gospel, and divine Messages he brought from Heaven; and a company of poore fishermen, and some few other neglected underlings with an holy violence lay hold upon his Kingdome: He brake out into this thankefull acknowledgement and admiration. *I thanke thee, O Father, LORD of Heaven and earth, because thou hast hid these things from the wise and prudent, and revealed them to babes:* And then ascends to the well-head, and first moover of all his Dealings with, and differences amongst the Sons of men; the sacred and unsearchable depth of this *iusdonia Beneplacitum*, the good pleasure of his will: *Even so Father, for so it seemed good in thy sight.* In an humble adoration of the inscrutable, and immutable courses whereof we must finally and fully rest with infinite satisfaction, silenced from any further search, and carnall curiosities, by that awfull checke, and countermaund of *Paul*: *Nay but O Man, who art thou that repliest against GOD?* Flesh and blood hath in all ages grumbled and repin'd, kickt and cavil'd about this point; but ever at length by measuring this deepest Myserie by the line of humane reason, and labouring to fathome this bottomlesse sea by the pride of their owne wits, they have become wretched opposers of the grace of *GOD*. We behold the Sun, and enjoy the light, as long as we looke towards it, but tenderly, and circumspectly: We warme our
scelves

Rom. 9. 20.

selves safely, while we stand neere the fire. But if we seeke to outface the one, or enter into the other, we forthwith become blinde, or burnt. It is proportionably in the present point.

Heere by the way from our Saviours words wee may extract a soveraigne Antidote against those temptations, and discontented reasonings which are wont to arise in our hearts sometimes, when we see those great ones of the world, who looke so big, and carrie their heads so high, not onely to carrie all before them, to wallow, and tumble themselves with all bravery and applause in the glory, wealth, and pleasure of the world, to swimme downe the current of the times with full saile, and prosperous winde, though many times against the secret murmur, and counter-blasts even of their own Consciences. In a word, in these worst times to have what they list, and do what they will: but also lay about them with the fist of wickednesse, and scourge of tongues, to trample if it were possible the lambes of CHRIST even into the dust, with the feete of malice and pride, by a plausible tyranny, and aide of the times iniquity to keepe them downe still, and still in disgrace: hunting them continually with cruelty and hate like a Partridge in the mountaines, as the Pharisees did CHRIST: I say when we see this, let us never be troubled and take offence: let us never be grieved or grow discontent or out of heart. But pittie them, pray for them, and possesse our owne soules in patience, and peace. And after the precedencie of our blessed Saviour,

*Grumble not at
prosperity of
Worldlings.*

*Pray for great
ones.*

Admire Gods
love to thee.

Saviour, goe in private, and say: *I thanke thee, O Father, LORD of Heaven and earth, because thou hast revealed the Mysteries of CHRIST, and secrets of the saving way to me a poore wretch, and worme, troden under foot as an object of scorne, and a contemptible outcast, and hast hid them from the wise, and the noble, and the mighty: from the boisterous Nimrods, and proud Giants of the world. Even so Father, for so it seemed good in thy sight.* And there staying a while, ever magnifie, admire, and adore with lowliest, humblest, and most thankfull thoughts that dearest and dreadful Depth of GODS free and incomprehensible love which *made thee to differ.* Which is as it were the first ring of that golden chaine, *Rom. 8. 29, 30.* which reacheth from everlasting to everlasting, and gives being, life, and motion to all the meanes that make us eternally blessed. Out of the rich, and boundlesse treasury whereof, came that inestimable Jewell, *IESVS CHRIST* blessed for ever, and by consequent, all those Heavenly happineses which crowne the glorified Saints through all eternity. *For so GOD loved the world, that he gave his onely begotten Sonne, that whosoever beleeueth in him should not perish, but have everlasting life, Ioh. 3. 16.*

John 7. 47, 48.
expounded.
Example of
great ones
drawes many
away.
Mat. 7. 29.
Luk. 4. 32.

2. *John 7. 47, 48.* Are yee also deceived? have any of the Rulers, or Pharisees beleaved on him? Here the chiefe Priests and Pharisees boyling with much envie and indignation against *CHRISTS* preaching, (for he preached *with power, and not as the Scribes*) And because the people

ple so flocked after him, (for there followed him Mat. 4. 25. great multitudes of people) had sent officers to apprehend him, and bring him before them. Who when they came to him, and heard him preach, they were so stricke and astonished with the most piercing Majesty of his Ministry, that they had no power to lay hands or hold upon him at all. Upon their returne, these great men gathered together in counsell against him; like so many morning Wolves thirsting eagerly for his blood, calls hastily, and impatiently unto them, before their officers could say anything: *Why have yee not brought him?* They doe not examine them about his doctrine, or inquire whether hee bee guilty or no: but like unjust, and tyrannicall wretches they labour to lay hold upon him, though most innocent, to stop his mouth, and make him sure. *But the Officers answered: Never man spake like this man.* Whereupon the spirit of prophane malice being yet further enraged in them, they reply: *Are yee also deceived?* What? Are you turned Gospellers too? Will yee also gad with the giddy multitude after this new Master, &c? And then being frightened lest they should fall from them, goes about to take them off with a very foolish argument, saith *Theophylact*, (though the Minor would be true, and is the finew of my proofe) *Have any of the Rulers or of the Pharisees beleeved on him?* Alas! No. They are so blinded with an opinion of their devout, and deeper learning, so puffed up with the pride of their high places, so swolne with selfe-conceitednesse of their Argumento
stulto. Theoph.
Pride blindeth
the mind.
owne

Mat. 21. 31.

The Word
lightly esteem-
ed.

owne formes and false glosses, and so possesse with prejudice against the spirituall and heavenly Doctrine of CHRIST: that the very *Publicans and Harlots* goe into the Kingdome of GOD before them: That is, when they goe not.

And thus it is in all ages of the Church: There is a Lecture I will suppose, To which many of the meaner sort especially, resort for spirituall foode, as to the Market for corporall. Some of which happily wrought upon by the saving influence of that Ministry, begins to blesse GOD for the benefit, and magnifie his mercy for such meanes: but some By-standers, like pestilent opposites interpose: yea but which of the great men of the Countrey come to it, when do you see any of the Nobles, Knights, or Gentlemen there? No, alas! They are afraid of hearing of their sins, being made Melancholicke, and to be tormented before their time: and therefore they most wretchedly neglect so great salvation, forsake their owne mercies, and judge themselves unworthy of everlasting life. Bowling-greenes, gaming-houses, horse-races, hunting-matches: Their curs, and their Kites: their cock-pits, and their covetousnesse, or something doe too often eate up and devoure that blessed fat, and marrow of time, those golden, and goodly opportunities, which GOD in great mercy affords them in the Ministry, to make their peace with him before they goe into the pit, and bee seene no more. For one houre whereof, to heare but one Sermon after their irrecoverable day of visitation is past and expired, they would

Repentance too
late.

would be content to live as precisely and mortifiedly as ever man did upon earth so long as the world lasts, but it shall not be granted. A thousand worlds will not purchase it againe. And besides, when your soules shall then furiously reflect upon their owne wilfull folly in this respect, and the wofull misery they have brought upon themselves thereby: it will sharpen infinitely the bitings of the never-dying worme, and torment more horribly than ten thousand Scorpions stings. *Remember this (I pray you) all ye that forget G O D: before that wrath be kindled in His bosome against you, which will burne unto the very bottome of hell, and set on fire the foundations of the mountaines: before He gird about Him those arrows which will drinke blood, and that sword which will eat flesh; and come against you (as the Prophet speakes) like a beare robbed of her whelpes, and rent the very caule of your hearts, and teare you in peeces, when there is none to help.*

3. *Nehem. 3. 5. But their Nobles put not their neckes to the worke of the LORD.* Others (as you may see in that place) were industriously busie in building up the wals, and repairing the holy City, for the wonted worship and service of their G O D, but the Nobles would do just nothing. And thus it hath beene in all times, and is just so in our dayes. Meane men many times contribute very liberally, and farre above their ability to the procurement and maintenance of a profitable and powerfull Ministry: but the rich, worldly-wise, and gentlemen thereabouts, will not part with a

*Neh. 3. 5. expounded.
The greatest backward to good things.*

penny for any such holy purpose. Such great men as these will by no means put their neckes, their power, and their purses to any such blessed worke of the LORD: though it be for the erecting of the Kingdome of I E S U S C H R I S T amongst them: for the illumination and refreshing of a darke and barren place with the light of the Gospell, and waters of life, where both their owne soules, and many more about them are starving and bleeding to eternall death for want of heavenly food and ministeriall helpe. Nay, too many of them detaining the Churches Patrimony, will neither restore it to the proper native use and end: nor (which is very lamentable) part with a little portion of a large renew in that kind towards a competency. Before you receive encouragement to go on in this course with comfort, I pray you procure us (from your partakers, if there be any such) Answers to those many learned Treatises extant upon this argument, and (for any thing I know) utterly unanswered: especially, *M. Bernards*, *D. Solaters*, and *D. Fields*. I know well some excellent spirits of late meere out of the gracious freeness of their truly noble dispositions, to their great honour, and adorning profession, have given backe to the Church for ever (I meane nothing about buying in Impropriations, one of the most glorious works in that kinde (for any thing I know) that ever was undertaken in this Kingdome) diverse Church-livings, some an hundred pound *per annum*, some fixe or seven score, some threescore, some more; so many as amount to the

value

Sacrilege.

value of above seven hundred pounds yearely. But I must tell you also, they are only such as you mis-call Puritan-gentlemen (for I neither heare nor know of any other that stirs this way) and how few such are to be found in a Countrey, every eye spiritually illightened may clearely see, and heartily bewaile. For, I meane none but such as are (in true search and censure) Gods best servants, and the Kings best subjects.

I come in a second place to make the Point appeare yet further by reasons. And first, such as are peculiar to the severall sorts of greatnesse: all which (once for all) I understand such *secundum mundum, secundum hominem, secundum carnem, according to the world, according to man, according to the flesh.*

And first for excellency of learning understood still after the flesh, implied also by the Apostle in this place: as appeares by the former words: *Where is the Scribe? Where is the Disputer of this world?* Where are the learned Rabbins of the Jewes? Where are the profound Philosophers of the Gentiles? Let us take notice that learning of it selfe is a very lovely and illustrious thing, which made *Aeneas Silvius* in his Epistle to *Sigismund* Duke of Austria, say, *If the face even of humane learning could be seen, it is fairer and more beautifull than the Morning or the Evening-starre.* But notwithstanding bent the wrong way, and spent upon private and pernicious ends, it becomes the fowlest fiend the Divell hath upon earth, and his mightiest agent to doe a world of mischief. No corruption is worse than of that which is best

Abuse of learning.

Degeneratio optimi pessima.

mis-employed; it is of wofull consequence, proportionable to its native worth. And the longer and more prosperously it is employed as an instrument of all, and in the service of Satan ever the more pestilently, which is for my purpose, doth it harden and enrage the heart against all means of grace, the power of godlinesse, and possibility of conversion.

*Base ends in
seeking learn-
ing.*

Secondly, men of this world for the most part in the attainment and exercise of learning and knowledge propose to themselves, and finally rest upon many bastard, base, and degenerate ends: as, pleasure of curiosity, quiet of resolution, refining and raising the spirit, ability of discourse, victory of wit, gaine of profession, ornament, and reputation, inablement for employment and businessse.

*The true ends of
learning.*

Thus whereas variety and depth of knowledge should properly and principally serve to prepare, fit, and furnish the soule wherein it is seated: First, for a higher degree, and a greater measure of sanctification in it selfe: Secondly, to doe **G O D** more excellent and glorious service: Thirdly, to doe more nobly in *Ephratha*, and be more famous in *Bethlehem*: I meane, by an edifying and charitable influence to illuminate and better all about them: The most learned men have these worldly ends, and comply exactly with the world: hunting onely after by their knowledge, and aspiring towards (as their utmost aimes) certaine second prizes: as though they laboured onely by their learning to find (as one sayes well:) *a couch whereupon to rest, a searching*
and

and a restlesse spirit: or a tarrasse for a wandring and variable mind, to walke up and downe with a faire prospect: or a tower of state, for a proud mind to raise it selfe upon: or a fort or commanding ground for strife and contention: or a shop for profit or sale: and not a rich store-house for the glory of the Creator, and the reliefe of mans estate. And so by the abuse and misapplying of it, they put their great engine, very powerfull either for excellency of good, or excesse of ill, as it takes, into the Divels hands for the enlarging and advancement of his kingdome: and turne the edge of it to the dangerous hurt of others: and so by consequent and by accident, it prooves a mighty barre to keepe CHRIST and His kingdome out of their hearts.

Let me in a word by an instance intimate unto you the traines and temptations to which they expose themselves, the snares and curses which they incurre, who bend their abilities of learning, closing with the corruptions of the time, to raise and enrich themselves; the two maine ends of the most in these covetous and ambitious daies.

First, there is a plant in the nurceries of literature of great expectation and hope: which being watered, and warmed at the well-heads of Academicall learning, and with the fruitfull heat of Polemicall exercises and agitations in the Schooles, wherein the true worth and excellency of a Scholler consists, growes ripe and becomes remarkable; so that he heares after him in the streets a secret murmuring: *This is the man: Dignum est monstrari & dici* Hic est: Now by this time he be-

*Ambition a
base end of
learning.*

gins to reflect with the eye of self-love, and many vaine-glorious glaunces upon his personall worth and publike applause: and then casts about what course to take. **G O D**s principle and path is: It is better to be good, than great; religious, than rich: And therefore He would have him imploy and improve all his naturall and acquired endowments, all the powers and possibilities of body and soule upon His glory and service that gave them, and where they are more than infinitely due. And that when the good hand of divine providence shall bring him to any place for the exercise of his gifts and ministeriall imployment, he would there spend himselfe (like a shining and burning lampe) in the illumination and salvation of **G O D**s people: and so hereafter *shine as the brightnessse of the firmament* in the highest heavens, and *as the starres for ever and ever*. Nay, (saies the Divell) that's a slowre, strict, precise way: It is not meet, that such admired eminency of learned parts should be confined to such obscurity, that such rare gifts and depth of knowledge should be lost upon high shoes, and amongst a number of rude, ignorant, and uncapable clownes: and therefore he labours to raise his spirit to higher hopes: and would have him plunge presently into the current of the times, and become some body in the world. Hereupon (his heart already ravisht with the pleasing apprehension of worldly glory and humane greatnesse, represented by Satan in the most alluring formes to his ambitious imagination) he resolves fearfully against his owne soule, to follow
the

the streame, to ply the present, and plot all meanes and wayes of preferment: after which ordinarily every step towards an high roome, or to be hastily rich, is a snare and curse unto him: and therefore at the height, he must needs be holden fast in the clutches of Satan. He now begins upon all occasions to disclaime all things that tend to precisenesse, and in his deportment drawes nearer to goodfellowship: he remits and interrupts his care and constancy in study, and studies how to understand the world, negotiate for advancement, and humour the times: He merrily derides *Doctrine and Use*, as they scoffingly call it: all edifying plainnesse and *foolishnesse* of preaching: and now he digs with much adoe perhaps a whole quarter of a yeare into the rotten dunghils of Popish Postillers, and phantasticall Friers, and from thence patches together many gayish and gaudy shreds of painted bables, and frothy conceits and tricks of wit; and at length comes out with a selfe-seeking Sermon: just like that discourse which King IAMES compares to a corne-field in harvest, pestered with red and blew flowers; which choake and eat up all the good graine. For, he well knowes this is the way to ingratiate himselfe into the times, and gratifie those great ones who desire farre more to have their eares tickled, than their consciences toucht; and would rather have pillows sowed under their arme-holes by such deceiving dawbers, that they may lie more softly upon the bed of security; than the keene arrowes of righteousnesse and truth fastned in their sides

*Evill effects of
high advancement.*

*Selfe-seeking
Sermons.*

by **G O D**'s faithfull messengers to drive them to sincerity: and yet after this, he must serve his time in serving the times: and through many miseries of secular martyrdom, as *Peter Blesensis* calls it, and many shipwracks of a good conscience, by basenesse, flattering, attending, depending, and undoing his soule. At last (if he die not in the pursuit, as many have done) besides all these precedent miserable meanes, by present simony, or some other vile services: he comes into some high place, or at least becomes an negligent, non-resident, or insatiable pluralist. Which wicked entrance being accompanied with **G O D**'s curse, his heart already so hardened, his ministeriall strength and veine of learning so wasted and dried up by discontinuance, desuetude, and worldly dealings: having now attained his ends, he drownes himselfe over head and cares either in secular businesses, or sensuall pleasures to muffle up the mouth of his horribly guilty conscience: cries downe preaching, opposeth the power of godlinesse and so becomes rather a wolfe than a shepherd.

*Riches choke
the Word.*

In a second place. The rich worldling also is in a wofull case this way, as appeares by **C H R I S T**'s owne words, *Matth. 19. 23, 24* which is further confirmed by casting our eyes upon *Luk. 16. 14.* and *1 Tim. 6. 9.* *Luk. 16. 19.* *And the Pharisees which were covetous heard all these things, and derided him.* And what heard they from **C H R I S T**? That it was impossible to serve **G O D** and Mammon. So that there are some passages ever in a faithfull

full & searching ministry, which covetous worldlings deride, and will not downe with by any meanes, but resolutely reject in their carnall wisdom as very foolish, unnecessary, precise, and no waies to be given way unto. Especially such as these. 1. That they must restore whatsoever they have any waies gotten, or detain wrongfully and wickedly. 2. That they must rather themselves starve, and leave their children in beggery, than put their hands to any unlawfull waies or meanes of getting: so much as to tell a lie, &c. 3. That *godlineffe is great gaine*, and that it is incomparably better to be religious than rich, good than great. 4. That there is a life of faith which will keepe a man in sweete contentment in any estate, should he bee never so poore. 5. That *Iob* was truly richer with CHRIST alone, than when before he was loaden with abundance of thicke clay. 6. That riches are nothing, *Proverbes 23.5. wilt thou set thine eyes upon that which is not?* 7. That they must leave all for CHRIST. 8. That if they part with all for him, they shall be recompenced an hundred fold in this life. 9. That if they had no recompence at all in this world, yet the reward that they shall have in the world to come, will be a super-abundant recompence.

Notwithstanding these satisfactory and uncontrollable principles, they *will be rich* in the Apostles sense; after they have gotten a golden heape, will bee more rich still: and therefore are easily tempted unto, and taken in the snare of that execrable

*Why rich men
regard not Ser-
mons.*

Usury taxed.

Hom: Vol. 2.

Hom. 17. pag. 2.

13. Eliz. cap. 8.

*Danger of high
places.*

Judg. 9.

crable and most abhorred trade of usury. In the exercise whereof they still negotiate with the Divell, and receive all their increase at the Divels hands: and therefore how is it possible they should turne on G O D s side? And that usurers trade with the Divell, and have their usurious money from him, Heare the judgement of the Church of ENGLAND, to which ordinarily all Ministers subscribe; *Verily so many as increase themselves by usury, &c. They have their goods of the Divels gift.* Heare also the judgement of the State even of the King, the Nobility, and the whole Body of the Kingdome in Parliament; and in that Statute whence usurers take very falsly some encouragement, as though it were allow'd; which is most untrue. These are the words in the beginning of the Statute: *Forasmuch as all usury being forbidden by the Law of G O D, is a sinne, and detestable, &c.*

Thirdly, though an high place be holden in the false opinion of vaine men, the onely heaven upon earth: yet in truth, and upon triall, by accident it prooves Satans surest hold to hamper them in his strongest and most inextricable snares, untill he tumble them hence with a more desperate and headlong downefall into the pit of hell. For, as those of truest worth are ever timorous, and most retiring in such cases; so the worst men ordinarily are most ambitious and aspiring. Consider for the purpose the unambitious modesty and magnanimity of the olive-tree, fig-tree, and the vine: but the base and worthlesse bramble, a dry, empty, sapplese

saplesse ke x and weed, apt and able only to scratch, teare, and vexe, must needs be up and be hoised into an high room, and domineere over others. Men of most prostituted consciences are for the most part the most pragmaticall prowlers after undeserved preferments: and the only men to serve themselves *vijis & modis*, (as they say) into offices, honours, and places of advancement. For, they want honest wit to conceive and fore-see the waight of the charge, & conscience to discharge it faithfully. Now then, where there is a concurrence of corrupt times, a wicked wit, a wide conscience, and a vast gluttonous desire to domineere. What will not be done to attaine their ends? They will not sticke to lie, dissemble, breake their words, forswear, machiavellize, practise any policy or counterpolicy to honesty, reason, religion, to flatter, raise a faction, humour the times, supplant competitorrs, gratifie the Divell, doe any thing. We may proportionably conceive the malignity of inferiour ambitions by the monstrousnesse of higher aspirations. *Now who hath not observed (saith that learned Knight in his Preface to the History of the World) what labour, practice, perill, blood-shed, and cruelty the Kings and Princes of the world have undergone, exercised, taken on them to make themselves and their issues masters of the world? --- Ob by what plots, by what forswearings, betrayings, oppressions, imprisonments, tortures, poysonings, and under what reasons of State, and politicke subtilty have these fore-named Kings, &c. By this time these men by these meanes are mounted (I will suppose) on horse-backe,*

backe and have left many Princes walking as servants upon the earth : And folly is set in great dignity. And what then ? Then do they begin to swell with pride, untill they are ready to burst againe with over-weening of their owne worth, selfe-opinion and selfe-estimation : and to toyle extreemely with revengfull inward indignation against all good men : whose hearts (as they conceive) and their consciences tell them (there was just cause) did rise against their growing great and rising. Being thus empoysoned at the first entrance with pride, selfe-conceitednesse, prejudice, revengefull jealousies, and other exorbitant and base distempers they begin to consider and resolve how to behave themselves in their new purchased place. And we must know there is too much truth in that principle of policy in *Tacitus* : *Never any came to an high roome wrongfully, and unworthily : but he exercis'd his power and authority wickedly and unjustly.* They therefore pitch presently upon such conclusions as these : We will pleasure our friends, though we prey upon the publicke, or pinch some peevish precise fellowes, which can well beare it : we will plague our enemies ; we must above all, manage matters with a fit correspondency to accomplish our owne ends ; especially to enrich our selves, raise our kindred, make way to rise higher, and greaten our posterity ; we must looke big, and sometimes amaze the multitude with some acts of awfullnesse and terror, to procure and preserve respect, feare, and all attributions proper to our place : and let me tell you

Nemo unquam imperium flagitio quæsitum bonis artibus exerceuit. *Hist. lib. 1. pag. 417.*

you by the way; He that suspecteth his owne worth, or other mens opinions, thinking that lesse regard is had of his person, than he believes is due to his place, holds it good policy to spend all the force of his authority in purchasing the name of a severe man. For, the affected sowrenesse of a vaine fellow doth many times resemble the gravity of one that is wise: and the feare wherein they live which are subject to oppression, carries a shew of reverence to him that does the wrong, at least it serves to dazzle the eyes of underlings, keeping them from prying into the weaknesse of such as have jurisdiction over them, &c. Beside all this, men in great place are liable, and expos'd daily to moe and stronger temptations, than men of lower ranks. Honour, wealth, worldly reputation, earthly favours, &c. are Satans snares to entangle and tie them faster to their fooles paradise and admired folly; and as golden fetters, to chaine them unmooveably to their noble slavery.

Secondly, great men are for the most part (and it is one of their greatest miseries) so inclosed and beleager'd with flatterers, the basest of slaves, with sycophants, false-hearted followers, self-seekers, &c. that very hardly (if at all) can any honest man or faithfull *Micah* have access, come neare them, or at any time be heard with patience, especially either to tell them the truth, or wisely and humbly reprove them for their faults.

Thirdly, those that are verie in story, shall find many and many a time this property put upon men in high place; to be throwne into the grave, or from their greatnesse, is both one to them. For

Flattery dangerous.

Great ones like to fall.
Mallent cadere
quàm lococere.

first,

first, they so delight in domineering, and dote upon their high roome as their dearest Idoll: And withall they know full well, that as in naturall privation there is no returne to habit, so it is very rarely seene in the privation politique, and point of preferment, that they would even rather die, than be dejected.

Lay now these two points together: and count all the snares from which poorer and private men by reason of their meaner condition are happily exempted: And no marvell though *not many* mighty, either in heapes of wealth, or height of places, be converted, or go to heaven.

Worldly wisdom dangerous.

In the fourth place: what a strong hold for the powers of hell, and mighty barre to keepe out grace, worldly wisdom is; may appeare by taking notice of the nature of it, and so of its notoriously pestilent properties. This wisdom of the flesh springing from the principles of carnall reason, and precepts of humane policie, and receiving continuall influence and instigation from that old wily serpent to go on still in his and the worlds waies, doth with a proud disdainfullnesse and imperious contempt scorne the great mysteries of godlinesse, foolishnesse of preaching, simplicity of the Saints, and society of the brotherhood: crosseth directly, and contradicts the counsell and commands of Gods Spirit, in all motions to good, and matters of salvation: accounts in good earnest holinesse hypocrisie, sanctification singularity, profession and practice of sincerity precisenesse, the great things of Gods Law as a strange thing:

thing : In all its consultations concludes ever things pleasing to flesh and blood ; and ends at last with extremest folly and utter confusion. Witnesse *Achitophel*, who was wise enough to set his house in order , and yet wanted wit to rescue his owne life out of his owne hands: he was curious to provide for his family after his death, and had no care at all to preserve himselfe from eternall death: was not this a madnesse even to *miracle*, as Divines speake? He got him home to his house, put his household in order, and hanged himselfe; and is hanged up in chaines as a dreadfull spectacle to all posterity , for all worldly-wise men to take warning by to the worlds end.

The Spirit of G O D intimates unto us the peccancy of its properties, *James 3. 15.* It is, First, *Earthly*. Secondly, *Sensuall*. Thirdly, *Divellish*.

Divellish : for, it imitateth the Divell in plotting and contriving milchiefe and ruine against the glory of G O D s Majesty, and Ministry of his Word. It taste of his hellish wilnesse in close conveyances and secret insidiations, for the undermining, supplanting, and confounding of the passage of the Gospell, and plantation of grace in the hearts of men. Satan (you know) is ever fierce and furious, when he spies but the least glimpse of G O D s truth, or sparke of grace to peepe out and breake forth at any time, or in any place. When the glorious sun-shine of the Gospell did in these latter times of the world (according to the Prophecie in the *Revelations*) arise out of the darke-
some

Amentia usque
ad prodigium.

2 Sam. 17. 23.

Iam. 3. 15. expounded.

Worldly wisdom
is devilish.

some night, and dangerous fogs of Popery, and begun graciously to enlighten many thousand soules which lay in darknesse, and under the shadow of death, with what strange and prodigious rage did the great Dragon presently ascend out of his bottomlesse pit.

*Effects of the
Dragons ascent
out of the pit.*

Since that time what furious martyring of the Saints, what horrible murdering of Kings, what bloody Massacres, what invincible *Armadoes*, what hellish powder-plots, what devouring of Martyrs, by that blood-thirsty monster the Spanish Inquisition, what hatefull imprisonings, what desperate conspiracies, what a deale of hell hath vext and rent the face of *Europe*, and shaken the pillars of this part of the world: as though all the fiends in hell, and whole armies of those damned spirits were broke loose, to cast the Christian world into a new Chaos of darknesse, combustion and confusion. And all this hath beene the Devils doings of pure spite and malice against the light of the Gospell, and power of the Word. The Pope, Iesuites, and their wicked adherents have beene indeed the instruments and executioners of all these bloody miseries, but Satan himselfe was the principall agent. The cursed influence of all this wrath and rage was inspir'd from him, and every particular and circumstance of all these mischiefs was first plotted in hell, before they were acted upon earth.

*Fury against
the Gospell in
England.*

2. In our owne Kingdome also his spite and malice against the light of the Gospell hath beene notorious and transcendent since the Word of truth

truth hath growne powerfull amongst us. With what strange fury and malice hath Satan bestirred himselfe? What a deale of deare and innocent blood did that red Dragon drinke up in Queene *Maries* time? For five yeares space the fire of persecution did flame in this land, and the sacred bodies of our glorious blessed Martyrs were sacrificed amidst the mercilesse fury thereof: Afterward what a blacke and bloody catalogue of most hateful and prodigious conspiracies did run parallell with that golden time of Queene ELIZABETHS life, that (now) glorious Saint of dearest memorie? But in all this hellish rage the Divell never played the Divell indeed, untill he came to the Gun-powder-plot; that was such a piece of service against the light of y^e Gospell, as the Sun never saw before, the sons of men never heard of, hel it self never hatcht. Since Satan fel from heaven, & a Church was first planted upon the earth, there was never any thing in that kind which made the Divels Malice more famous, Gods mercies more glorious, that Priest of *Rome* and his bloody superstition more odious; or that cast such a shame and obloquy upon the innocency of Christian Religion. And all this was the Divels doing of pure spite and malice against the glorie of the Gospell, the power of the Word, and the Saints of God. I say he was the arch-plotter and first moover of all these mischiefes. The Pope, and Iesuites, and their cursed confederates were indeed his instruments, executioners and agents, as we well know, and some of the Priests themselves confesse. See *Quodl. 7. Act. 8. pag. 199.*

The Gun-powder-plot.

*Rage against
Q. Elizabeth.*

Scarce was that blessed Queene and incomparable Lady warme in her Princely Throne; but Satan sets on the Pope *Pius Quintus*, he sends from Rome two Popish Priests, *Morton* and *Webbe* with a Bull of excommunication; whereby the subjects and people of the Kingdome were in a Popish sence discharg'd and assoil'd from their allegiance, loyaltie and obedience to her Majestic. They solicit the two traiterous Earles of the North, *Northumberland* and *Westmerland*, to be the executioners of this bloody Bull, which indeed was the fountaine and foundation of all the succeeding horrible plots and barbarous treacheries. See *Bells Anatomy of Popish tyrannie*, in his Epist. Dedic. a little booke called *The executioner of justice in England*, &c. I pray G O D now at length turne those Popish murderous hearts from whetting any more swords to shed the blood of the L O R D S anointed: or returne the sharpe swords from the point with a cutting edge on both sides; even up to the very hilts into their owne hearts blood. O L O R D, let the King flourish with a crowne of glory upon his head, and a Scepter of triumph in his hand, and still wash his Princely feet in the blood of his enemies.

*Rage against
the powerfull
Ministry.*

3. This spitefull rage & furious opposition of Satan against the power of the word, appears also by daily experience in those towns & parishes; where by the mercies of G O D, a conscionable Ministry is planted; before, while Satan ruled and raigned amongst them, by his wicked deputies, ignorance, prophanenes, Popish superstitions, sinfull vanities, lewd

lewd sports, prophanation of the Sabbath, filthinesse, drunkennesse, and such other accursed Pursuants for Hell: Why then all was well, all was in quiet and in peace. O then that was a merry world, and as good a Towne for good-fellowship, as was in all the Country. And no marvell: when a strong armed man keepeth his Pallace, the things that he possesseth are in peace, *Luke 11.21*. While Sathan sits in their hearts, and rules in their consciences; he suffers them to have their swings in their furious vanities and wicked pleasures, without any great disturbance or contradiction. And commonly he never sets prophane people together by the eares and at odds, but when his owne kingdom may be more strengthened, and their soules more endanger'd by dissention, than by their partaking in prophanenesse, and brotherhood in iniquity. Let it not seeme strange then, when townes and parishes where conscionable meanes are wanting, live merrily and pleasantly; for, they walke together in the knot of good-fellowship, through the broad way, they follow the course of their owne corruptions, and swing of their corrupt affection, and swim downe the current of the times, and are at Satans beck to do him any desperate and notorious service at all assaies, in all passages of prophanenesse, and offices of impiety and rebellion: but bring amongst such a powerfull Ministerie, which takes a right course for the plantation of grace, and salvation of their soules: and then marke how spitefully and furiously Satan begins to bestirre himselfe; besides

his owne malice and machinations, he presently sets on foot and on fire too all that belong unto him in his instigation. They band and combine themselves with great rage and indignation against the power of the Word, and the faithfull messengers of GOD. They fret, and fume, picke unnecessary quarrels, raile, slander, and indeed foame out filthily their owne shame, in disgracing the truth of GOD without all truth or conscience: and if Satan spies any poore soule amongst them to be pulled out of his clutches and kingdome of darknesse by the preaching of the Word, he presently sets all the rest upon him as so many dogged cures, or rather furious wolves (for so our blessed Saviour makes the comparifon) upon a harmelesse lambe; he whets (like sharpe razors) all the lying and lewd tongues in the towne, and tips them with the very fire of hell; so that they plead for prophanenesse, prophaning of the Sabbath, and many sinfull fooleries and vanities in all places where they come. He makes those who have a little more wit, his close factors and under-hand dealers: for that stands not with Satans policy, and the reputation of the worldly-wise, that themselves should be open actors in childish vanities, and profes'd enemies to the Law of GOD: they do him sufficient service by being secret patrons and protectors of impiety, counsellors and countenancers of the works of darkenesse: he fills the mounthes of the ignorant with slanderous complaints and cries, that there was never good world since there was so much knowledge: that there

was

*Slanders a-
gainst much
preaching.*

was never more preaching, but never lesse working: whereas (poore soules) they never yet knew what grace or good worke meant, or scarce good word: but their naughty tongues, and hatred to be reformed, are true causes why both the world and places where they live, are farre worse. Those that are desperately and notoriously naught, he inforces and inrages like mad dogs; so that they impudently and openly barke at, and with their impoysoned fangs furiously snatch at their hurtlesse hand which would heale and bind up their bleeding soules: they are like dogs barking at the Moone; for, GODS Ministers are starres in the right hand of CHRIST, Revel. I. 16. If they would doe them any deadly harme, they must plucke them thence; but let them take heed how they be bold and busie that way, least at last they take a beare by the tooth, and awake a sleeping lion.

Thus you see what a stirre the Divell keeps when he is like to be driven from his hold by the power of the Word: and how he playes the Divell indeed, when the light of the Gospell begins to shine in a place which himselfe hath long kept in darknesse and error by those twofold signis, ignorance and prophanenesse. Perhaps at the very first rising of that glorious Sun of the Word of life unto a people that hath sit in darknesse and under the shadow of death, it breeds onely astonishment and amazement; they are for a while onely dazelled with the glory and beauty of so rare and extraordinary a light, but when after some little

*Why Satan so
stirres against
the Word.*

space they be thorowly heated, and it begin to burne up their noysome lusts, to gall their guilty consciences, to sting their carnall hearts, to vex and disquiet their coverous affections, then begins all the stirre, and Satan to play his part: the sudden infliction of a wound is not so very painefull, and while it is greene it is not so grievous, but after, when it comes to be searched in cold blood, to have tents put into it, and corrasives applied, then it goeth to the heart: When the sword of the Spirit first strikes the carnall heart, it may perhaps beat away the blow reasonable well; but if the Chyrurgion of the soule, I mean the Minister of the Word follow his cure faithfully, and open the wound wider, as he sees need, apply spirituall corrosives to eat away the ranknesse of the flesh, and the poyson of sinne, then begins the prophane man (if the Lord give him not grace to suffer his soule to be saved) to rage and rave with the smart of it, and perhaps with malice and furie to flie into the face of his soules Physitian.

See the humour of prophane men against the power of a conscionable Ministry, *Ier* 44. 15, &c. *Acts* 13. 8. and *Cap.* 14. 2, &c. and *Ver.* 19. and *Cap.* 16. 19. and *Cap.* 17. 5. and *Ver.* 32. and *Cap.* 19. 29. and 24. 5.

Spite against piety in families.

This spite and malice of Satan against sincerity and grace is to be scene also in private families: if the governours of the house, the children and servants be all prophane (as it is very true of very many in most places) then they are passing well met for matter of Religion, and were there nothing amongst

amongst them to breed difference and dissention, but GODS service, they would never fall out: for they are all content to heare no more, or more often of the affaires of heaven, judgements for sinne, the wayes of GOD, and reformation of their life, than they must needs: they are all willing and forward to prophane the Sabbath, in one kind or other; some by absenting themselves from the house of GOD, some by worldly talke all the day long, some by idlenesse, some by sinfull sports, &c. They are well content to lie downe at night, like wild beasts in their dens, without lifting up their hearts together unto that mercifull GOD which hath preserved and prospered them all the day: to rise up also in the morning, prayerlesse, or onely with formall prayers. They all joyne in malice against the Ministry of the Word, in slanderous lies against the messengers of GOD, in base and reviling speeches against the professours of Christianity. The reason is, they are all possessed with the same spirit of prophanesse, love of pleasures, hatred to be reformed, and carnality of heart. But if it once please the LORD to plant grace in the heart of the Master of the family; so that hee begin to plant in his house reformation; household instruction, prayer, sanctification of the Sabbath, and other holy orders, and godly exercises; then presently begins the Divell to stir in the hearts and tongues of their prophane servants; they begin to be furiously impatient of such precisenesse, strictnesse, and restraints (for so they wickedly and wrongfully call the pleasures of grace

grace and way to heaven) they can by no means digest such new fashions: they'l not be troubled with giving account of Sermons they heare: they'l have their recreation on the Sabbath, that they will: they'l not be mew'd up at home, when other mens servants are at their sports abroad, &c. Nay perhaps even their owne children (except the L O R D season them with the same grace) may grow stubborne and refractory, and very rebellious and disobedient to the best things: so that in a holy sense, C H R I S T S words may be there truly verified, *Math. 10. 34, 35.* Thus was zealous *David* troubled with the vanity of a scornfull, proud, and prophane wife, *2 Sam. 5. 20.* *Abel* with a bloudy brother, *Gen. 4. 8.* *Jacob* with a profane *Esaue*, *Gen. 27. 41.* *Isaac* with a mocking *Ishmael*: And many a gracious heart in families where grace beares not sway, with the lewdnesse, malice, and ungodly oppositions of those among whom they live.

*Impious parents
indure not pious
children.
Nor Masters.*

Or if it so fall out that the power of grace seize on the heart of a servant or sonne, so that he begin to be sensible of the ignorance, disorders, prophanenesse, and sinfull confusions of the house where he dwells: desires to spend the Sabbath as Christians use to do: then presently begins Satan to put rage into the heart, and frownings into the face of the father or master of the family: he then takes on, tels him, that such precisenesse is not for his profit, hee'l have no such inferiour fellow to be a reformer of his family; hee'l not be controlled and contradicted in his owne house, hee'l go-

verne his people in the old fashion as his father did before him, &c. so that there is no longer bidding for that new convert under such a crabbed master, without a very great deale of patience. All this, and a thousand more mischiefs are the blacke broods and bloody effects of Satans malice against the power of the Word, and the plantation of grace.

G O D Himselfe is the **G O D** of peace, **CHRIST** **I E S U S** the Prince of peace, and the blessed Spirit is the fountaine of peace, that passeth all understanding, the holy Word is the Gospel of peace, the faithfull Ministers are the Messengers of reconciliation and peace, the Saints of **G O D** are the children of peace: The Divell and the rebellious corruptions of prophane men are indeed and truth the true causes of all these stirs and strong oppositions, which are raised any where, at any time, any waies in the case and cause of Religion. The fault I confesse, and imputation of troublesomenesse is laid upon **G O D**'s children by the lewd tongues of gracelesse men. See *Ier. 15. 10.* utterly without cause. *1 Kings 18. 17.* *Acts 24. 3,* &c. but these and the like are lies hatcht in Hell, and managed by the malice of carnall men. And that was most true, which the blessed Prophet of **G O D**, *Elijah*, and the holy Apostle Saint *Paul* answered in such cases, *1 Kings 18. 18.* *Acts 24. 13, 14* and so proportionably may all Christians answer all prophane wretches amongst whom they live: It is you and your prophane families, your proud ignorance, hatred to be reformed, malice against the

Ministry,

*Impious persons
cause all dis-
cord.*

*Good Ministers
have many ene-
mies.*

Ministry, &c. which trouble *Israel*, are the true causes of all Dissentions and disquietnesse, and bring upon us all these plagues and judgements which any way afflict us. A godly Minister stands at staves end with all the world, and hath the most enemies of any man. He must warre not onely with desperate swaggerers and notorious sinners, but also with civill honest men; formall Professors, counterfeited Christians, unsound converts, relapsed creatures, &c.

*Rage against
pious persons*

5. Lastly, That particular person, whom it pleaseth the LORD to sanctifie and set apart for his service, hath good experience of Satans fury and rage against sinceritie and grace: there is not a man that passeth out of the powers of darkenesse and Satans bondage, by the power of the Word, but he presently pursues him farre more furiously, than ever *Pharaoh* did the *Israelites*, to recover and regain him into his kingdome. See my *Discourse of Happinesse*, pag. 60.

*Worldly wisdom
is Satans
right hand.*

Thus I have given you a taste of the Divels malice and machinations against the light of the Gospell, the power of GODs truth, and the Ministry of the Word: now you must understand that worldly wisdom is his very right hand, nearest counsellor, and chiefeft champion in all these mischievous plots and furious outrages against GOD and goodnesse. This hath beene more than manifest in all ages of the Church: In thole great Politicians, the Scribes and Pharisees; in the States-men of *Rome*; in our times, and amongst us daily: worldly-wise men, that are only
guided

guided by carnall reason, they imploy their wit, their power, their malice, their friends, their under-hand dealings, their policy and their purses too, unlesse they be too covetous; to hinder, stop, disgrace, and slander the passage of a conscionable Ministry and the Messengers of Almighty God, of whom the Lord hath said, *Touch not mine anointed, and do my Prophets no harme, Psalme 105. 15.* They ever imitate and follow to a haire's breadth their Father the Divell in malice and practise against grace and good men; except sometimes they forbear for a time for advantage, for reputation; or such other by-respects and private ends: except naturally they be extraordinarily ingenuous, and of very loving and kind naturall dispositions; or be restrained by feare of some remarkable judgement, from persecution of the Ministers.

2. As worldly wisdom is divellish, as Saint James calls it, and ever mixed with a spice of Hellish malice and virulency against the Kingdome of CHRIST: so it is also earthly, for it mindes onely earthly things, and though that casts beyond the Moone for matters of the world, yet it hath not an inch of fore-cast for the world to come: But though a man be to passe, perhaps the next day, nay the next houre, nay the next moment, to that dreadfull Tribunall of God; and to an unavoidable everlasting estate in another world, either in the joyes of heaven, or in the paines of hell, yet it so glues and nailes his hopes, desires, projects, and resolutions to transitory pelfe, and things

Worldly wisdom is earthly.

things of this life, as though both body and soule at their dissolution, should be wholly and everlastingly resolved, and turned into earth, dust, or nothing.

To give you a taste of this earthlinesse of worldly wisdom, give me a worldly-wise man and,

Worldlings profound in earthly things, but shallow in heavenly

1. Put him into discourse of the affaires of the world, and the businesse of his calling, and you shall find him profound and deepe in this argument, able to speake well and to the purpose, if it were a whole day, and that with dexterity and cheerfulness: But divert his discourse a little, and turne him into talke of matters of heaven, of the great mysterie of godlinesse, the secrets of sanctification, cases of conscience, and such like holy conference, and you shall find him to be a very infant, an idiot: it may be, he may say something of the generall points of Religion, of matters in controversie, of the meaning of some places in Scripture: but come to conferre of practicall divinity, experimentall knowledge, passages of Christianity, and practices of grace, and you shall find him; and he shall shew himselfe to be able to say just nothing with feeling and comfort: many a poore neglected Christian, whom in the spirit of disdainfulnessse, and out of the pride of his carnall wisdom, he tramples upon with contempt, and would scorne to be matcht with in other matters: yet would infinitely surpassse him in this case; quite put him downe, that he would have nothing to say.

2. Let

2. Let him come to some great personage with a suit, to intreat his favour and countenance, or to give him thanks for some former good turn: and he will be able to speake well, plausibly, pleasingly, perswasively, and seasonably: but put him to pray in his family unto Almighty G o d for the pardon of his finnes, and a crowne of life, for the remoovall of damnation and an everlasting curse; to powre out his soule in thankfulness for every good thing he enjoyeth (for he holds all from Him) and such a wise man (which is strange and fearefull) in a businesse of so great weight, will not be able to speake scarce one wise word without a booke.

*Worldlings can
better petition
men than God.*

3. Come into his family, examine the state of his house, you shall find all things in good order, every affaire marshalled and disposed for the best advantage, a provident fore-cast, and present provision of things necessary for their bodies: Every one busie in their severall imployments, and careful in the works of their calling: but search also into the estate of their soules, what heavenly food is ministred for their spirituall life, how the Sabbath is sanctified among them, how it stands with them for household-instructions and family-exercises, &c. And (G o d knowes) in that regard, that way there is no providence at all, no care, no conscience about any such matters.

*Worldlings
houses better or-
dered than their
soules.*

Walke also amongst his husbandry: you shall find his arable carefully dugged, tilled and sowne: his pastures well mounded, bankt and trencht; his trees pruned, his gardens weeded, his cattell watchfully

*Worldlings
temporall bus-
bandry better
than spirituall.*

watchfully tended: but inquire into the spirituall husbandry at home in his owne conscience, and you shall find his heart over-growne with sinne, as the wildest waist with thistles and briars: no fence to keep the Divell out of his soule, many noysome lusts growing thiek and ranke, like so many nettles and brambles to be cut down and cast into the fire; so that his filliest lamb and poorest pig is in a thousand times more happy case, than himselfe the owner, and well were he if his last end might be like theirs, that is, that his immortall soule might die with his body: but that cannot be; except in the meane time he repent, and renounce his carnall reason, he must be destroyed with an everlasting perdition, from the presence of God, and from the glory of His power.

*Worldlings
more care for
their childrens
temporall than
spirituall estate*

4. Consider His care and affection towards His children; you shall find that to be all earth: for whereas perhaps with farre lesse toyle and tra-
vaile, by the mercies of God, by teaching them the feare of God, instructing them in the wayes of godlinesse, restraining them from prophanenesse, and prophaning the Sabbath, by his owne example of piety and godly conversation, he might plant grace in their hearts, and provide a crowne of glory for their heads hereafter: yet (wretched man) he doth not onely wickedly neglect these meanes of everlasting comfort: but with too much worldlinesse, variety of vexations (and perhaps for his very wickednesse that way, if there were nothing else) with the great danger of his owne soule; he heapes up for them those hoards,
that

that will hereafter heape coales of vengeance on their heads; and purchases and provides for them those greene pastures of a prosperous state in this world wherein they are fatted for the same slaughter, and thorow which they prophanely passe into the pit of the same endlesse destruction with himselfe.

5. Aske his judgement about the Sabbath, and ordinarily you shall find his resolution to be this; that he sees no reason but mens servants and children may enjoy some houres of recreation and sport even upon the Sabbath, especially with exception of times of Divine Service: what would they have us to do, (will he say) or what would they make of us? I hope they doe not looke we should be Angels upon earth: they know, we are but flesh and bloud. It is too true indeed, this cavilling against the keeping of the Sabbath favours full rankly of flesh and bloud.

*Worldlings
concept of the
Sabbath.*

G O D out of the abundance of His owne goodnesse, and compassionate consideration of our weakenesse hath allotted and allowed unto us six dayes for our owne businesse, and reserved but one to be consecrated in speciall manner, as glorious unto Him; and yet wretched men, they must needs clip the LORDS coyne, encroach upon His sanctified time, and unthankfully and accursedly spend those holy houres in which they should treasure up knowledge and comfort against that fearefull day, in idlenesse, worldlinesse, and prophane pastimes, whereby besides the particular curse upon their owne soules, they many times draw

Sunday

draw many miseries and plagues upon the place where they live. This reason is carnall indeed, this wisdom is earthly with a witness.

Add another out of *Luke 12.39,40.*

Thus you see worldly wisdom in all that consultation and carriages inclines unto the earth, provides ever with greatest care for the world, and favours rankly of flesh and bloud.

*Worldly wisdom
is sensuall.*

3. It is also *sensuall*: for, it doth senselessly preferre the pleasures of sense and pleasing the appetite, before the peace of conscience and sense of *God's* favour. It provides a thousand times better for a body of earth, which must shortly upon an unavoidable necessity, feed the wormes, and turne to dust; than for a precious immortall soule, the immediate issue of *God's* Almightinesse, and which can never possibly die: It doth with greater sweetnesse and hold-fast, relish, apprehend and enjoy the furious delights of some bosome-finne, which it hath in present pursuit, taste and possession, than spirituall graces, *God's* favour, joy in that blessed Spirit, and a crowne of life hereafter; for which it hath *God's* Word and Promise, if it would be wise to salvation. In a word: it doth so highly preferre a few bitter-sweet pleasures for an inch of time in this vale of teares, before unmixed and immeasurable joyes thorow all eternity in the glorious mansions of heaven: Is not this wisdom strangely nailed and glued unto sense, and stupidly senseless in spirituall things, that though many times fore-told and fore-warned by the Ministry of the Word, yet will needs for the temporary

temporary satisfaction of its carnall, covetous, or ambitious humour, with filthy vexing, transitory pelfe, with vanity, dung, nothing, run wilfully and head long upon caselesse, endlesse, and remedlesse torments in the world to come? And that which is the just curse and plague of worldly wisdom, (this spirituall madnesse commonly called) it is confident that it doth wisely, and takes the best way, and thereupon becomes incorrigible and obstinate: *For there is more hope of a foole, then of him that is wise in his owne conceipt* Prov. 26. 22. And, *Though thou shouldest bray a foole in a mortar, yet will not his foolishnesse depart from him* Prov. 27. 22. How fearefull then is his case, that to his worldly wisdom joynes confidence in his wayes? But the day will come that hee'l see and bewaile the vanity of his wisdom, and the truth of his folly, and that with bitter griete and horrible anguish even in hell fire, as it is notably set downe in the booke of *Wisdom*, Chap. 5.

But the Word which here in *James* is rendered *Sensuall*, is the same which is used, *1 Corinthians* 2. 14. *The naturall man receiveth not the things, &c.*

So that worldly wisdom is in that sense naturall: that it can neither relish nor receive the things of the Spirit: it cannot possibly conceive and comprehend the immediate meanes and mysteries of salvation: let a man otherwise bee never so faire and comely in body, never so proportionable, personable, or goodly to looke upon, and in the eye of others, yet if himselfe want eyes (the

Sensuall, what it meaneth.

Πυχινος δὲ ἄνθρωπος οὐ δύναται λαβεῖν τὰ πνευματικά, &c.

Οὐκ ἔστι αὐτῷ σφίγξ ἀποδοῦναι καὶ οὐκ ἔστι αὐτῷ ἐκκεῖναι τὰ πνευματικά, &c.

Worldly wisdom relisheth not spirituall things.

instruments of light, hee cannot possibly behold and gaze upon with delight the goodlinesse and glory of this great frame of the world about him: he cannot see the brightnesse of the Sun, the beauty of the earth, and the delightfome variety of the creatures: so a worldly-wise man, though he be never so gracefull for his other parts, never so admirable to carnall eyes, or mightily magnified by his flatterers or favourites: yet wanting the saving sight of Gods sanctifying Spirit, and the eye of spirituall understanding, is starke blind in spirituall matters, and cannot possibly behold the rich Paradise of the kingdome of grace, the secrets of Sanctification, and the incomparable glory and excellency of Christianity. This wisdom of the flesh serves the worldling (like the Ostrich wings) to make him to out-run others upon the earth and in earthly things; but can help him never a whit towards heaven: nay, is rather like a heavy millstone about his neck, to make him sink deeper into the bottomlesse pit of hell.

*Spirituall
knowledge hid
from world-
lings.*

The reason why these great politicians and jolly wise men of the world (as they are called) for all their depths and devices, with all their wit and windings, cannot understand one tittle of the things of God, is, because this spirituall knowledge is hid from them, for so saith our Saviour CHRIST, *Mat. II. 25. I give thee thanks O Father, LORD of heaven and earth, because thou hast hid these things from the wise and men of understanding, and hast revealed them unto babes.* And this reason our Saviour rendreth why hee spake to the world-
lings.

lings in parables, and to his Disciples plainly, because to these it was given to know the secrets of the kingdom of heaven, but to them it was not given. And indeed it is just with **G O D**, that,

1. Sith they, when the glorious sun of the Word of life shines surely upon their faces, doe wilfully shut their eyes against it, that He should strike them starke blind, so that for matters of salvation they should grope even at noone-day, as the blind gropeth in darknesse, and stumbleth in the darkeſt night.

*Worldlings
shut their eyes
against the
Word.*

2. Sith they depend on their owne policy, depths, and turning devices, **G O D** justly turnes them loose to follow the swing of their carnall reason; and suffers them to lie and delight themselves in the sensuall mists, and self-conceited fooleries and vanities of their owne naturall wisdom: while the Moone lookes directly upon the Sun, from whome she borrowes her light, she is bright and beautifull, but if she once turne aside, and be left to her selfe, she loses all her glory, and enjoyes but onely a shadow of light which is her owne: so while men with humility and teachablenesse turne their faces towards the Son of righteousness, **C H R I S T I E S V S**, and those Starres which he holds in his right hand, the faithfull Ministers, to receive from them illumination in heavenly things, and instruction in the wayes of **G O D**, **G O D** doth graciously vouchsafe unto them the glorious light of saving knowledge: but when they turne their backs upon Him, betake themselves to their own plots and projects, devices and policies, and

*Worldlings de-
pend on their
owne policie.*

seeke deepe to hide their counsell from the LORD; then they are justly left to the darksome giddinesse of their carnall reason, and walke towards fearefulnesse and horreur, thorough the windings and turnings of their worldly wisdom.

*Worldlings
proul of their
owne wit.*

3. Because they are proud of their earthly policy, the LORD will not give them prudence in heavenly matters: because they are wise in their owne conceits, they are justly given over to follow the deceitfulnesse of their owne hearts: with an imperious disdainfulnesse, they scorne the simplicity of the Saints, and therefore they are justly blinded, to thinke the wayes of their salvation foolishnesse.

*Worldlings I do-
lize their owne
wisdome.*

4. Worldly men make an Idoll of their wisdom: both in respect that they wholly repose themselves upon it, for their provision and protection, and because they secretly desire to be admired and adored for it, as men of extraordinary endowments, and oracles of discretion and policy: and it may be, that they are so by their favourites and flatterers: but they must give GOD His Word, and good men leave to censure them truly and justly to be the notoriousst fooles upon earth, because they are infants and ideots in the matters and mysteries of salvation. Now I say, because they make an Idoll of their wisdom, GOD and this earthly Dagon cannot possibly dwell together in one soule, but in his just judgement suffers them with such doting devotion, self-conceit to sacrifice unto it, that they want both understanding and hearts to do him any acceptable service.

This

This naturall and sensuall wisdome being thus hood-winked from all heavenly light by Gods just judgement, and by the pride, prejudice, wilfulness, selfness of the owner doth proportion and measure all its conceits, and considerations of Religion and religious men by the unsound and sensuall principles of our corrupt nature, and by the false scantling of carnall reason.

We may see this carnality of worldly wisdome in censuring spirituall things in *Nicodemus*, *loh. 3*. See also a carnall conceit of worldly wisdome in my *Discourse of true happinesse*, pag. 58, 59.

Hence it is also that wee find it to be a constant property of a worldly-wise man to conceive or censure a zealous profession of Gods truth, and sound practice of sincerity, to be nothing but hypocrisie and humour, an affectation of singularity, preciseness, and a kind of odnesse from other men. The reason is, when he lookes upon himselfe in the flattering glasse of selfe-conceit, hee judges himselfe to be a very jolly fellow: thinkes he within his owne heart; I go for a sufficient man in the world: the best make good account of me: I am well beloved of my neighbours: my sufficiency for wisdome, moderation in Religion, civility for carriage, justnesse in dealings with men, are both knowne and well spoke of by the most: and what would you have more in a man? Hereupon, out of this practicall survey of his owne counterfeit worth, and because hee is starke blind in spirituall matters, and the affaires of heaven, he presently concludes, whatsoever zeale, singularities

*Worldlings
mis-censure
true piety.*

*Quisq; in alio
superfluum esse
censet, ipse
quod non ha-
bet, nec curat:
That which hee
hath not him-
selfe, or doth
not esteeme, hee
accounts super-
fluous, an idle
quality, a meere
joppery or hy-
pocrisie in an-
ther.*

of grace and spirituall excellencies are supposed by some kind of men to be in others, especially, if they be of lower rank and lesse account for worldly wisdom than himselfe, to be nothing but onely outward shewes, pretences and hypocrisies: he is furnished in his owne conceipt with a competency, if not an extraordinary sufficiency of naturall and morall endowments: and he never felt either the power of grace, neither can possibly see or acknowledge those holy operations in others: and therefore he cannot be perswaded, but hee is fully as good as the precisest of them (for that's the language of prophanenesse against grace) and that there is no worth worth naming, or any true reall goodnesse in those they now call Christians, over and besides that which hee findeth in himselfe.

*Nobility greater or lesse.
Cap. 17, 18.*

5. Concerning greatnesse of nobility, understand that by Nobles I meane both the greater and lesse Nobility, according to *D. Smiths* distinction in his *Common-weale of ENGLAND*. And this double Nobility is of diverse sorts. 1. Personall: 2. By descent.

Supernaturall Nobility.

6. There is yet another Nobility, which is Divine and supernaturall; in regard whereof all other kindes whatsoever are but shadowes and shapes of Noblenesse. Here *God* is top of the kin, and Religion is the root. These are truly and the onely Noble indeed, and so accounted by King *David*, though of no account in the World at all. How rarely is the glorious Image of the *LORD IESUS* (which onely creates this excellencie) seen

scene shine in their soules, or shew forth it selfe in their holy conversation, who glister in outward glory, and are lifted up above others by eminency of Noble birth, or indulgence of highest favours. Such Noblemen and Gentlemen are black swans, and thinly scatter'd in the firmament of a State, e-ven like stars of the first magnitude. For, saith my Text, *Not many noble, &c.*

And that no marvell, for many reasons. And yet I will not here trouble you, in telling how miserably and extreame-ly ill those who bee better borne are ordinarily educated. Alas, they are too often brought up in ignorance, idlenesse, excessive pursuit of sports and vaine things: in drinking, carnall loosenesse, riotous excesse, in sensuality, pride, prophanation of the LORDS Day: In strange fashions, healthing, gaming, good-fellowship: in frequenting Playes, those grand impoysoners of many hopefull plants, with universall, prophane, unnaturall dissolutenesse, melting unhappily the vigour of their spirits into effeminate-nesse, lightnesse and lust. And almost ever in a constant opposition to the good way, the power of godlinesse, and strictnesse of the Saints, who are the ordinary objects of their greatest distast, jesting and scorne: and whereas they (of all others) have best meanes, largest maintenance, most time, capacity, and pregnancy of wit, and other encouraging advantages whereby they might become excellent schollers, of eminent abilities, proportionable to their precedency in birth: yet for want of a conscionable care in their education, of choice

*Better borne
worse educated.*

for godly and worthy Schoole-masters, Tutors, Teachers, Consorts, Ministers, and restraint from the corruptions of the times: and by reason of their perverting and empoysoning by the fore-named youthfull aberrations, or rather exorbitancies. They passe through those famous nurseries of learning and law, without any materiall impressions of Academicall worth, or wisdom of State. At length returning many times unto rich inheritances, and faire estates, and then reflecting upon their lost time with late repentance, and finding in themselves neither any competent sufficiencies to serve their Countrey, or to little purpose, and very poorly; nor any solid stocke of sound learning for their working spirits to be exercis'd in, and feed upon with contentment: they resolvedly languish and dissolve into idlenesse and pleasures, as though they were put into the world, as Leviathan into the sea, to take their pastime therein. And so at last in respect either of personall worth, or the publike good, they become but unprofitable burdens of the earth: and by their exemplary ill expence of time, if not farre baser trickes; the very bane of the Countreyes that bred them, and great dishonour to the families that owne them. For assure your selves, to be well borne, and live like an humane beast, is a notorious blemish to a noble House: and let never any be so vaine, as to brag of their birth, except they be new-borne: this honour of birth (saith Charron) may light upon a vicious man, &c.

Neither

Neither will I here take up a complaint of the much lamented degeneration of our modern Nobility and Gentry (I ever except the truly worthy and noble) from even the civill worthinesse, military valour, and noble deportment of former times. Now adayes, if a man looke big, be first in the fashion, shake his shag-haire in a boisterous and ruffian-like manner, carie himselfe with a disdainfull neglect and proud bravery, and with an affected, and artificiall haughtinesse of countenance, out-brave others, and brow-beat his brethren, better than himselfe, he is the man. But alas! How farre distant is this, and degenerating from true generousnesse, and that sweet amiable courtesie and affability which was wont to dwell in the gentle breasts of the ancient English Nobles? I am afraid if we goe on, our posterity will finde in the next age the basest generation of English that ever breathed in this famous Kingdome. Sir *Walter Ramleigh*, I confesse in his excellent Worke having discoursed and discussed of this Question, whether the Romans could have rectified the Great *Alexander*, makes good in a second place to the matchlesse honour of this Nation, that neither the Macedonian, nor the Roman souldier was of equall valour to the English. But when were those times? When his Father sent to the Blacke Prince, fighting (as it were) in bloud to the knees, and in great distresse, this message: Let him either vanquish or die. When *Warwicke*, *Bedford*, and that famous *Talbot*, and such other victorious English Commanders with their valiant

Nobility and Gentry degenerate.

*Lib. 5. pag. 167
& seq.*

*Hist. of France.
pag. 196.*

liant armies walked up and downe *France*, like so many invincible Lions. But oh the mighty, and unconquerable manhood and magnanimity of the ancient *English*! Whither art thou gone, and where art thou buried, that we may visit thy Tombe? But I say, to let these passe, I onely lay hold upon that which is most pregnant and punctuall to my purpose.

*Nobles subject
to many temptations.*

These *Nobles* in my Text, and ordinarily in all times swallow down so many baits from the divels hands, are so surrounded with variety and strength of temptations: so ill brought up, and so vainely puffed up with insolency and self-estimation, because they are lifted up above others: They are so limed with inextricable insnarements, by pleasures, riches, honours, ease, liberty, earthly splendour, bravery, applause of the world, and pride of life; that commonly, by such time as they come to the strength of body and mind, *corrupt affection* obtains its full strength and height, and hardnesse in their hearts: And then, and by that time, in what danger they are for salvation, you may perceive by well weighing the condition of this divellish engine, and its cursed companion, which I am wont to describe thus:

*Corrupt affection
is defined.*

It is the ripened and actuated strength and rage of originall corruption that furiously executes the rebellious dictates of the Divell, and desperate projects of Mens sensuall hearts: stands at defiance, professes open hostility against grace, goodnesse, good men, good causes, and all courses of sanctification, feeds upon so long, and fills it selfe
so

so full with worldly vanities and pleasures, that growing by little and little incorrigible, and hating to be reform'd, it breeds, and brings forth (as its naturall issue) despaire, horror, and the worme which never dies.

And this corrupt affection is of it selfe, and naturally, First, untameable; Secondly, insatiable; Thirdly, desperate.

I. Untameable. The heart of man is naturally of the hardest flint, hew'd immediatly out of the sturdy and stubborne rock of the race of *Adam*. Its owne corruption, the just curse of *God* upon it, and the accursed influence of hellish malice, fill it so full of iron sinewes, and of such adamant and prodigious hardnesse, that no crosse or created power, not the softest eloquence or severest course; nay, not the weight of the whole world, or the heaviness of Hell, if they were all pressed upon it, could possibly bend and breake it, make it yeeld or relent one jot from it obstinate and outrageous fury in it owne wayes: this is onely the worke of the Holy Ghost, with the hammer of the Word. The stubborne Israelites were heavily laden with an extraordinary variety of most grievous crosses and afflictions: there was nothing wanting to make them outwardly miserable; and no misery inflicted upon them, but upon purpose to humble and take downe their rebellious hearts. See *Isay* 1. 5, 6, 7. How the Prophet paints out to the life the rufull and distressefull state of their fresh-bleeding desolations: *The whole head* (saith he) *is sicke, and the whole heart is heavy, &c.* For the place

No works, signes or miracles are able to change the hardnesse of mans heart, but grace from God onely.

Ioh. 12. 37, 38.

place is meant, not (as some take it) of their sins, but of their sorrowes. But all the blowes and pressures were so farre from softning their hearts, that they hardened and emmarbled more and more. *Wherefore* (saith the Prophet) *should ye be smitten any more, for ye fall away more and more?*

Christ's Sermons little wrought on the Jewes.

What created power can possibly have more power upon the souls of men, than the sacred Sermons of the Son of God, who *spake as never man spake?* And yet these deare intreaties and melting invitations which sweetly & tenderly flow'd from that heart, which was resolved to spill that warmest & inmost blood for their sakes, moved those stiffe-necked Jewes never a jot: *Ierusalem, Ierusalem*, saith he, *which killest the Prophets, &c. Mat. 23.37. Isaiab* that noble Prophet, whose matchlesse eloquence surpasseth the capacity of the largest created understanding; and to which the powerfull elegancies of prophane writers is pure barbarisme, shed many and many a gracious and golden shower of softest and sweetest eloquence upon a sinfull nation and rebellious people, which was fruitlesly and vainly spilt as water upon the ground, or lost upon the hardest flint: many a piercing and powerfull Sermon had hee spent amongst them to the wasting of his strength and spirits; which yet was to them as an idle and empty breath, vanishing into nothing, and scatter'd in the ayre. The Lord (as He sayes Himselfe) made his mouth as a sharpe sword, and Himselfe as a chosen shaft; and yet that two-edged sword was full often blunted upon their hardest hearts; and his keene arrowes discharged by

by a skilfull hand, rebounded from their flinty bow-
somes, as shafts shot against a stone wall. And that
made that Seraphicall Oratour, the unmatched Pa-
ragon of sacred eloquence, thus to complaine, *Isay*
47. 4. I have laboured in vaine, I have spent my strength
in vaine, and for nothing.

A course of extraordinary severity and terrour
was taken with *Pharaoh*; he was not onely chastised
with rods, but even scourged with Scorpions: and
yet all the plagues of Egypt were so far from pier-
cing and softning his hard heart, as that every par-
ticular plague added a severall iron sinew, and more
flintines to his already stony heart. And as the heart
is naturally thus hardned towards godlinesse, so
also hollow towards the godly: See *Sauls* cariage
towards *David*. No materiall waight can more
crush the heart of man, then braying in a mortar;
and yet saith *Salomon*, *Prov. 27. 22. Though thou*
shouldest bray a foole, a desperate sinner, a rebellious
wretch in a mortar amongst wheat brayed with a pestle;
yet will not his foot shynesse, his sinfulnessse, which is
the greatest, depart from him, no more then the skinne
from the Blacke-moore, or the spots from the Leopard by
washing him.

*Pharaohs hard-
nesse of heart.*

Shame an old obstinate beaten sinner with his
horrible ingratitude; show him the ugly face of his
hainous sins, tell him of the losse of the happinesse
of Heaven; affright him with the feare of hell and
damnation: in all this hee is like a Smiths anvill,
that growes harder and harder for all his hamme-
ring. Lastly, a damned spirit, though he lye in the
lowest dungeon of utter darknesse, laden with that
burden

*Nothing moves
an hard heart.*

burden of sinne, which prest downe a glorious Angell of light and all his followers from the top of Heaven into that lowest pit, with the full weight of the unquenchable and everlasting wrath of God; with all the heavy chaines of that infernall lake; and with that which (me thinks) is farre worse and more cutting then many hels, then ten thousand damnations, even with despaire of ever having ease, end, or remedy of those most bitter, everlasting, intolerable hellish torments: I say, though a damned soule be thus laden, and thus heavily prest downe with all this cursed waight, and hainousnesse of Hell; yet he is still as hard as a stone. So certaine it is, that no curse, or created power, nor the softest eloquence or severest course not the waight of the whole world or the heaviness of hell; if all were prest and laid upon the heart of a man; could possibly breake that stubbornesse, or tame that rebellion. This is onely the worke of the blessed Spirit with the hammer of the Word.

The hard bearingnesse of man from his fall.

This hardnesse of heart had attained a strange height even in the worlds infancy: into what a prodigious rock is that growne now then by length of time, in so many ages, sith every generation since by invention of new finnes, and addition of hainousnesse unto the old, have every one added therunto a severall iron sinew, and a further degree of flintinesse.

Cains hard heart.

What a heart was got into *Cains* brest, who was first cut out of the stony rocke of corrupt man-kind; remorse of shedding the guiltlesse

lesse blood of his murthered brother, which was
 able to have melted an adamant into bloody
 teares, moved him never a whit. Nay, the pre-
 sence of Almighty God, at which *the earth*
trembles, the hills melt like waxe, which turneth the
rocke into water-pooles, and the flint into a fountaine of
water (as David speakes) yet made his stony heart
 relent never a whit. Nay, yet further, Gods
 mighty voice immediately from his owne mouth,
which breakes the cedars, and shakes the wildernesse,
 which was able with one word even in a moment
 to turne the whole World into nothing, and the
 sonnes of men as though they had never beene;
 yet (I say) this powerfull and mighty voice did
 not at all amaze or mollifie the unrelenting stub-
 bornenesse of this bloudy wretch: but in a strange
 dogged fashion he answers God Almighty even
 to His face. For, when God mildly and fairely
 asked him what was become of his brother *Abel*,
 hee answered, *I cannot tell*: Nay, further, as
 though hee had bid God goe looke, hee saith,
Am I my brothers keeper? Where take this note
 by the way; Let not Christians thinke much to re-
 ceive dogged answers and disdainfull speeches
 from prophane men: you see how doggedly this
 fellow answers even God Almighty: *The Disciple*
is not above his Master, nor the servant above his Lord:
It is enough for the Disciple to be as his Master, and the
servant as his Lord: if they have called the Master of the
house Beelzebub, how much more them of his household?
Mat. 10. 24, 25.

Psal. 114. 7.

Psal. 47. 5.

Psal. 114. 8.

Gen. 4. 9.]

Pharaohs hard
heart.

What a strange stony heart lodged in the breast
 of

*It is not strange
that impudent
persons are no
more moved.*

of the tyrant *Pharaoh*? When the Prophet (*1 Kings 13.*) cried to the altar of *Ieroboam*, *O altar, altar*, the altar clave presently asunder at the Word of God in the mouth of the Prophet; but this mighty hammer of the Word, (*Jer. 23. 29.*) with ten miracles gave ten mighty strokes at *Pharaohs* heart; and yet could find no entrance, could not pierce it. Let no man then thinke it strange to see many stubborne and rebellious wretches run on in their courses, and rage against the waies of God, though they have both the Ministry of the Word of God to reclaime them, and be many times singled out particularly by the hand of God with some speciall judgement, for the abatement of their fury. For, the rebelliousnesse of mans nature can never possibly be tamed, corrupt affection can never be conquered, untill the heart wherein it sits in thron'd be chrusht and broke in peeces: and this hardnesse of heart can never bee mortified, no created power can possibly pierce it, untill the Almighty Spirit take the hammer of the Word into His owne hand; that by His speciall, unresistable power He may first breake and bruisse it, and after by sprinkling it with the bloud of CHRIST, dissolve it into teares of true repentance, that so it may be softened, sanctified, and saved. And let no man marvel, that the powerfulllest Ministry doth produce by accident the most pestilent scorners, cruellest persecutors, and men of most raging cariage against the meanes of their salvation; for these reasons.

*Why this power
fullest Ministry
produceth
scorners.*

*The word makes
the dead more
to stinke.*

- I. From the nature the glorious Gospell
of

of **IESVS CHRIST**, the Sun of righteousness, which shining upon one that hath spirituall life, will more revive and quicken him: but in one dead in sinnes and trespasses, causes him to stinke more hatefully before the face of **GOD** and man.

2. From the cruelty of **Satan**: who laies more burdens and heavier chaines vpon him, that the Ministers labour to pull out of his snares.

Satan holds them fast whom the Word would pull away.

2. *Unsatiab.* Corrupt affection is unsatiab. in all its sensuall pursuits for the empyso-
ned,

Corruption unsatiab.

1. Fountaine of originall pollution is bottomlesse, restlesse, and ever working; it sends out uncessantly fresh desires, new longings, and more greedinesse, for the grasping, engrossing, and devouring of earthly delights and carnall pleasures.

Originall pollution a spring.

2. When the heart of man forsakes the blessed and boundlesse *Fountain of living waters*; of which if it should *drink* heartily and sincerely, and every drop should be in it *a well of water springing up to everlasting life*; and digs unto it earthly pits; whereout to suck the muddy and troubled streames of vanity and sensuall delights; then **GOD** in his just Iudgement makes those pits bottomles, that they'l hold no water; so that it shall seeke and never be satisfied: it shall toile and tire out it selfe in wayes of wickednesse and destruction, and shall never find end and rest; but in endlesse woe and restlesse torments.

God in justice makes corrupt pits bottomlesse

3. Never was jaylour so jealous over his prisoners, as **Satan** is watchfull ouer every wicked man.

Satan jealous over his.

Q

And

*Satan makes
men insatiable
in sin.*

And therefore least he should waxe weary of his way to hell, he failes not by a secret accursed influence to fill his sinfull heart, with an unquenchable thirst after pleasures of the earth. And he doth not only put this insatiable thirst into the soule of a carnall man; but also by his jugling and art of imposture, he gilds over sensuall objects, with lying glory, and a deceitfull lustre, and puts a violent, strong intieing power into worldly vanities, that they may continually feed his greedy appetite with fresh succession, and an endlesse variety of sensuall sweetness. Satan himselfe is infinite in malice against the majesty of G O D. He drinckes up sinne, and devoures iniquity with as insatiable greedinesse, as Behemoth the river *Iorden*.

*Satan hath his
hand in euery
sin.*

Of all those huge mountaines, the numberlesse number, and purple seas of sins and transgressions, which have at any time, any where, by any creature beene committed since himselfe first fell from heaven unto this houre, or shall be from thence untill the day of doome, or from thence everlastingly in hell by bannings, cursings and despaires amongst those damned fiends: I say, of all these sins Satan is guilty one way or other: and if he might haue his will, he hath malice enough to make an infinite addition both in number and hainousnesse. Where one sinne is committed, he wisheth there were ten thousand. He would haue every sinfull thought be a sin of Sodomy: every idle word a desperat blasphemy, every angry look, a bloody murther, every frailty, a crying sin: every default, a damnable rebellion, Now as Satan himselfe is thus infinite and
insati-

insatiable in the wayes of darknesse ; so doth he inspire every limbe of his with a spice of this sinfull greedinesse, and restlesse pursuit of their owne wicked waies.

To give an instance of trembling and terrour in this kind, and of Satans merciles malice that way. I knew a man which in his life time was given to that fearefull blasphemous sinne of swearing, who coming to his death-bed, Satan so fild his heart with a madded and enraged greedinesse after that (most gainelesse and pleasurelesse sin) that though himselfe swore as fast and furiously as he could; yet (as though he had been already amongst the bannings and blasphemies of hell) he desperately desir'd the standers by to helpe him with oathes, and to sweare for him. Incredible rage, prodigious fury ! Now if Satan be able to beget such insatiablenesse after sin wherein there is no profit or delight at all ; how fiercely and fearefully will he enrage carnall men in the pursuite of gainfull, pleasurefull, and advancing sins?

A swearer that desired others to helpe him with oaths.

You see then how the insatiablenesse of corrupt affection springs out of the fountaine of originall naughtinesse, from the just curse of God and malice of Satan.

It is cleare and evident by ordinary experience, and observation in the world, with what insatisfiable desire and greedinesse, corrupt affection doth feed upon that sensual object, and earthly pleasure, upon which with speciall apprehension, and delightfull taste, it seizes and sets it selfe.

Earthly pleasure insatiable.

W. I. If it fall in love with honour and high roomes;

Ambition insatiable.

roomes; it begets ambition, which is an unsatiable thirst after glory, and a gluttonous excessive desire after greatnesse.

Ambition powerfull.

Of all other vicious passions which do possesse the heart of man, it is the most powerfull and unconquerable. As it is superlative and transcendent in it obiect and aspirations; and seated in the highest, and haughtiest spirits; so is it resolute and desperate in it undertakings, furious and head-strong in its pursuits and persecutions.

Ambition ventrous.

It is ventrous to remove any let, and hardened for all meanes; many times without remorse or teares, it takes out of the way by some cruell contrivance, their dearest friends, and tramples the neereest blood, as we see ordinarily in the Turkish Emperors, to get up into an high place, and grasp an Imperiall Crowne.

Ambition masters other affections.

It is victorious over all other affections, and masters even the sensuality of lustfull pleasures, as we may see in many great men of the Heathens, Alexander, Scipio, Pompey, and many others; who being tempted with the exquisitnesse and varieties of choicest beauties, yet forbear that villany, not for conscience sake, or for feare of God, whome they knew not; but least thereby they should stop the current of their victorious achievements, and obscure the glory of their remarkable valour.

Ambition stands out upon life.

It preferres a high roome in the world before a temporall life; yea, and eternall life too. How many great mens hearts have burst, at the displeased and frowning countenance of a King? How many

many either by desperate practices or their owne violent hands haue brought themselves to untimely ends, because they were impatient of the lower places they had formerly enjoyed. *Achitophel*, when he was like to loose the reputation and ranke of a Privy Counsellor, saddled his Ass, went home, put his house in order, and hanged himselfe. How many daily runne great hazards, to domineere for a while in their undeserved dignities? And prepare against the day of wrath, by an unconscionable purchasing of highest roomes amongst the sons of men?

Lastly, it is incapable of society, and sharpened by the enjoyment of that it desireth. Give room to *Cesar*, and hee'l ambitiously pursue the Sovereignty of the whole world: Let *Alexander* conquer the whole world, hee'l aske for more; let those be subdued; he would climbe towards the starres, if he could aspire thither, he would peepe beyond the heavens. For the proud and ambitious man enlargeth his desire like hell, and is as death, and cannot be satisfied, &c. *Hab. 2. 5*. Who can fill the bottomlesse gulfe of hell, or stop the insatiable jawes of death? neither can the greedy humor of a haughty spirit be satisfied.

Let a consideration of that crowne of endlesse joy and glory, which the Christian hath in pursuit; be unto him a counterpoyson to uphold his heart in comfort and contentment against the vanitie and venome of such endlesse ambitions; and if men be so infinitely venturous for an earthly crown, which (as one sayes) if we well weighed with

Ambition would be alone.

Heaven a counterpoyson to ambition.

what feares, jealousies, cares, insidiations, &c. it is thick set, if we found it before us in the way, we would nor take it up. I say then, how eager should we be after the glory of Heaven?

*Covetousnesse
insatiable.*

2. If corrupt affection fall in love with riches, & the wedge of gold, it begets covetousnes, the vilest and basest of all the infection of the soule.

*Covetousnesse
in basest hearts.*

As ambition hauntheth the haughtiest spirits, so covetousnesse lodgeth in the most dunghill disposition, it turnes the soule of man, that noble and immortal spirit into earth and mud: whereas it might live in Heaven upon earth, and by holy meditation, by a sweet familiarity and acquaintance (as it were) with God, and conversing above, and in that everlasting Heaven of endlesse happinesse hereafter. It lies in hell upon earth, and by restless torture of unsatiable greedinesse, makes way by it rooting to descend into the hell of wicked devils in the world to come. This devouring gangrene of greedinesse, to get riches, doth not onely by a most incompatible antipathy, keep out grace and Gods feare; but also by it venomous heat wast and consume all honest and naturall affection, both to man and beasts, to parents, kindred, friends and acquaintance.

*Covetousnesse
makes an hell
on earth.*

*Covetousnesse
makes men negli-
gent themselves.*

Nay, it makes a man contemne himselfe body and soule, wilfully to abandon both the comfortable enjoyment of this short time of this present mortality, and all hope of the length of that blessed Eternity to come, for a little transitory pelfe, which he doth never enjoy or use; except it be for use which enlargeth his covetous thirst as mightily.

ly, as it brings forth money monstrously.

Besides, covetousnesse pierceth thorow the soul with a thousand torments, and the riches of iniquity ingender in the heart of man many tortures, envies and molestations, as their proper thunder-bolt and blasting.

*Covetousnesse
workes much
vexation.*

And of all other vile affections it is most sottishly and senselessly unsatiable, *Eccles. 4. 8.* For, how is it possible that earth should feed or fill the immateriall and heaven-borne spirit of a man? It cannot be: and the Spirit of God hath said it shall not be; *Eccles. 5. 9. He that loveth silver shall not bee satisfied with silver &c.* Hence it is, that the deeper the drowfie heart of this covetous man doth drinke of this golden streame, the more furiously it is inflamed with spirituall thirst.

*Covetousnesse
makes sottish.*

Nay, it is most certaine, that if the covetous man could purchase a monopoly of all the wealth in the world; were he able to empty the Western parts of gold and silver; and the East of pearles and jewels; should he enclose the whole face of the earth from one end of heaven to the other; and heap his hoards unto the starres: yet his heart would be as hungry after more riches, as if he had never a penny, and much more. Such is Gods curse upon that man which makes his gold his god.

*Covetousnesse
still desires
more.*

And this insatiablenesse in the covetous man begets cruelty and oppression of others, and perpetual want of contentment and comfort in that he hath already. Sweetnes of gaine makes him many times drink the blood and eat the flesh of the oppressed.

*Covetousnesse
causeth cruelty.*

He begins first (if he be of power and place) to grind the faces of the poore; then to pluck off their skins, then to teare their flesh, then to breake their bones, and chop them in peeces as flesh for the pot, and at last event to eat the flesh of Gods people. That is; first to weary them out with petty wrongs and extraordinary occasions, to vex them with new conditions, and unconscionable encroachments: and at last to wring their pensive soules from their wasted and hunger-starv'd bodies, with extremity of oppression, and cruelty of covetousness.

*Covetousnesse
never content.*

And that which is a just curse upon the covetous man; he is ever infinitely more tormented with the want of that which he doth immoderately and unnecessarily desire, then contented and comforted with the enjoyment of those things he doth presently possesse,

*Ambition and
covetousnesse
compared.*

The ambitious man, if he be disgrac'd and overtop'd by any grand opposite and counterfactionist or derided, and revil'd with baser and inferiour contempt, or neglected by omission of some due observance and ceremony of state: he (I say) is more griev'd, if he want grace, for some such little default in the attributions of his place, and want of complementall respect in that measure, and of such men as he desires; then he hath glory and pompe in his highest place. This is cleare in *Haman*; though he was compassed and crown'd with such undeserved and extraordinary precedency and pompe; yet this one litle thing, because *Mordecai* would not bow the knee and do reverence to him at the kings gate,

gate, did utterly marre and disweeten all the other excellencies of his new advancement, and extraordinarinesse of the Kings favour: See *Hester* 5. 10, 11, 12, 13. *And Haman told his wife and friends of all his glory, &c. But all this (saith he) doth nothing availe me as long as I see Mordecai the Jew sitting at the Kings gate.* As it is thus in ambition, and in great men that are gracelesse; they many times take more to heart (out of the pride of their hearts) the want of some one circumstantiall observance, and of reverence from some one man; then they heartily enjoy all the other glory of their place: so it is also with the covetous man; though already he hath more then enough; yet some greedy wish of a new addition doth more torture his heart, then the rowing amongst all his other wealth can rejoyce it. *Abab,* though he had already in his hand the riches, glory, pleasures, and soveraignty of a kingdome, yet after he had cast his covetous eye upon poore *Naboths* vinyard which was neere his Palace, his heart did more afflict and vex it selfe with greedy longing for that bit of earth, then the vast and spacious compasse of a kingdome could counter-comfort. He could take no joy in the beauty of a crowne, and largnesse of his royall command, because his poor neighbour would not deprive him selfe and all his posterity of the inheritance of his fathers, which his ancestors had enjoyed time out of mind.

1 King. 21. 4.

For a counterpoyson against the greedy gangrene of hoarding up riches; consider in what stead thy riches will stand thee upon thy bed of death; consider that speech of a poore distressed woman

afflicted

*Meditations to
root out covetousnesse.*

afflicted in conscience, whom I heard thus say in the agony of her grieved spirit: I have husband, goods, and children, and other comforts; I would give them all the Treasures of the Earth if I had them, and all the good I shall have in this world or in the world to come, to feele but the least taste of the favour of GOD in the pardon of my sinne: she would in this case with all her heart have given the warmest and dearest blood of her heart for one drop of CHRISTs blood to do away her sinnes.

*Voluptuousness
insatiable.*

If corrupt affections fall in love with worldly pleasure, such as are surfeiting and drunkenness, chambering and wantonness, lust, and uncleanness, unlawfull sports and recreations, it begets a strange furious thirst and heat in the carnall appetite, which cannot be satisfied, but like the two daughters of the horsleeche, which cry still, giue, giue; which is set on fire by Hell: and therefore it is as unsatiable as that bottomlesse Infernall pit; every tast of sensuality serves as fewell to increase the flame and fury of concupiscence. We see it in drunkards, who by drinking doe not quench their thirst, and satisfie their appetite, but by their immoderate swilling both increase the burning thirst of their bodies and inraged intemperance of their minds. We heare it of wantons, *Wisd. 2.* *Come let us enjoy the pleasures that are present, &c. Let us crowne ourselves with Roses before they wither, let there be no pleasant meadow which our luxuriosnesse doth not passe over; let us leane some taken of our pleasure in every place, for that is our portion, and this is*

our

our lot. Every Carnalist feels it in himselfe after once he hath given the reins to his concupiscence: he is like a strong man running headlong downe a steepe hill, though he would never so faine, he cannot stay himselfe, but runne still faster and faster till he breake his neck at the bottome: If once he suffers the fountaine of originall pollution which naturally flowes out of his rocky heart, to have that free and full course: it will shortly gather in its passage many strong and heady streames of stubbornnesse and rebellion untill by growing by little and little in strength and swiftnesse, it swell into a mighty and furious torrent, so at last fall with fearefull noise and horreur into the gulfe of irrecoverable misery. In a word, after the heart of a man be set upon any sensuall delight, it feeds upon it as greedily as the horseleech upon corrupt blood, it will burst before it gives over. It will by no meanes part with its hold untill it either be broken with the hammer of the Word, or burst with the horreur of despaire. It drinks so deepe and long of the empoisoned cup of carnall pleasures, untill the Lord fill it unto its brim, full of the cup of wine of his indignation, and bid it drink, be drunken, and spue and fall, and rise no more, *Ier.* 25. 27.

A counterpoyson against this greedy wolfe of devouring earthly delights; consider that at our conversion, *Mutantur gaudia, non tolluntur, Heavenly* succeed carnall joyes: See *Iackson of Inst. Faith, pag.* 340, 41.

4. If it fall in love with revenge, it begets a base,

*Meditations
against volup-
tuousnesse.*

*Revenge is
a table.*

a cruell and wolvisch disposition, and an unnaturall thirst of blood: of all the sinfull passions of the soule, desire of revenge is the most base and cowardly: it ever breeds in the most hatefull and weakest minds. And of all kind of revenge, that is most execrable and deadly, which (like a serpent in the greene grasse) lies lurking in the flatteries and fawnings of a fltering face, which kisses with *Indas*, and kills with *Ioab*: entertaines a man with outward formes and complement, and curtesie, but would (if it durst or might) strike about the third rib, that hee should never rise againe: When a mans words are to his neighbour as soft as oyle and butter, but his thoughts towards him composed all of blood and bitterneesse of gall and gunpowder.

Reuenge in basest minds

For we commonly see that the basest and most worthlesse men are most malicious and revengefull: seldome doth it find harbour in a well-bred and generous spirit: but as thunder, and tempests, and other fearefull motions in the aire doe trouble onely and disquiet those weaker fraile bodies below, but never disturb or dismay those glorious heavenly ones above: so wrongs, disgraces, and wrongfull usages doe vex and distemper men of baser temper and conditions: but the causelesse spite and prophane indiscretions and childish brawles of fooles, wound not great and high minds.

Saints flee from reuenge.

Above all others, the true Christian which is onely of a true noble spirit, contemnes, scornes, and disdaines to be revenged upon any, though
his

his undeservedly basest and greatest enemy :
For,

1. He is completely fortified with the armour of proof of his own innocency against the malice and mischief of wicked men, and comforted continually with that inward spirituall feast of a good conscience, against all the lies and slanders of lewd and spitefull tongues. *Saints supported with their integrity against malice.*

2. He leaves them to be scourged of their owne consciences for their causelless ill-wills against him, and wrongfull dealings: then which, (except they repent and be reconciled) there is no more certaine and severe revenger and executioner, no scourges, no scorpions can so lash and torture a man, as his owne soule and guilty conscience. *Saints leave slanderers to the sting of their owne conscience.*

3. He is kept in awe by an holy feare from presuming to take vengeance out of Gods hands: It is one of Gods royall prerogatives, we must not meddle with that, or incroch upon it, *Vengeance is mine, I will repay it, saith the LORD, Rom. 12. 19.* *Saints referre revenge to God.*

4. He will not pollute so farre, and defile the glory and noblenesse of his Christian resolution, as to be mov'd and disquieted with the rage of any dogged Doeg or railing Shimei, by procuring temporall punishments to the spirituall afflictions: and outward vexations to the inward wofull misery of the soule of his prophane malicious opposite: except he see it probable, that by suffering justice to have its course, the party may be humbled, and others terrified. *Saints will not disgrace themselves with taking revenge.*

5. He

Saints by patience take revenge.

5. He knowes out of his Christian policy, that a couragious and undaunted insensibility in suffering injuries, is the way to tame and stop the rage and fury of the wrongers, and to make them to returne and rebound wholly like heavy blowes upon their owne pates. For, a prophane malicious man cannot be possibly more vext, then to see himselfe direct particularly his hate and contempt against his supposed adversary a good Christian, and yet he is able to beare it away without wound or passion; nay with reputation and comfort.

Revenge is bloody.

** Bodin. de Rep.
lib 3. c. 6.*

As revenge is base, so it is bloody and unquenchable, and prodigiously thirsty that way: I will giue instance in the most revengefull wretch (I am perswaded) that ever lived: It is reported of a man, or rather a * monster of *Milaine* in *Italy*: when he had surpris'd upon the sudden one whom he deadlily hated, he presently overthrew him, and setting his dagger on his breast told him, he would presently have his blood, except he would renounce, abjure, forswear, and blaspheme the *G O D* of Heaven; which, when that fearefull man (too sinfully greedy of a miserable life) had done in a most horrible manner he immediately dispatch'd him, as soone as those prodigious blasphemies were out of his mouth: and with a bloody triumph insulting over his murdered adversarie, as though his heart had beene possess'd of all the malice of hell, he added this horrible speech: *Oh (saith he) this is a right noble and heroick revenge, which doth not*
only

onely deprive the body of temporall life, but bring also the immortall soule to endlesse flames everlastingly.

3. *Desperate*: corrupt affection is strangely desperate to run headlong upon the damnation of hel, for a little earthly delight: if we should see a naked man in some furious moode, as prodigall of his temporall life, runne upon his owne sword, or throw himselfe from some steep rocke, or cast himselfe into some deepe riuer, and teare out his owne bowels; we should censure it presently to be a very desperate part and ruefull spectacle: what shall we say of him then, who thorough the fury of his rebellious nature, to the endlesse destruction of the life of his immortall soule, doth desperately throw himselfe upon the devouring edge of Gods fiercest indignation: upon the sharpest points of all the plagues and curses in his Booke, and into the very flames of everlasting fire: It is a very fearefull thing, to see a man bath and embue his hands in the blood and butchery of his owne body, and with his murderous blade to take away the life thereof: but of how much more horror and wofulnesse is that spectacle, when a desperate wretch with the empoysoned edge of his owne enraged corruption, doth cut the throte of his owne deare immortall soule, so that a man may track him all his life long, by the blood thereof in the sinfull passages of his life, untill at length he be stark dead in sinnes and trespasses, for how can a soul all purple red with wilfull sheading its owne blood, looke for any part in that pretious blood of that

Corruption is desperate to the soule.

that spotles lamb? Nay, assuredly such bloody stubbornnes and selfe-murthering cruelty will be paid home at last, by the severe revenger of such cursed desperatnesse. He will judge such a man after the manner of them that shed their owne blood, and give him the blood of wrath and of jealousy.

Lord it is prodigiously strange and lamentably fearefull, that so noble and excellent a creature as man, prince of all other earthly creatures, by the priviledge of reason and enlightned with the glorious beame of understanding, nature should be so furiously madded with its owne malice and bewitchedly blindfolded by the Prince which rules in the Aire; as, for the momentany enjoyment of some few glorious miseries, bitter-sweet pleasures, heart-vexing riches, or some other worldly vanity at the best, desperatly and wilfully to abandon and cast himselfe from the unconceivable pleasures of its joyfull place where God dwels, into an infinite world of everlasting wofulnesse. For let a carnall man consider in a word his prodigious madnesse in this point.

What a desperate sinner deprives himselfe of.

He might not onely in this vale of teares be possesst with a peacefull heart, which is an incomparable preciousnesse surpassing all created understandings: For I dare say this, I know it to be true: One little glimpse of Heaven shed sometimes into the heart of a sanctified man, by the saving illumination of the comforting Spirit, whereby he sees and feelles, that in despite of the rage of Divels, and malice of men; let sinne and death, the grave
and

and hell do their worst, his soule is most certainly bound by the hand of God in the bundle of the living, and that he shall hereafter everlastingly inhabit the joyes of eternity: I say this one conceit being the immediate certificat of the spirit of truth doth infinitely more refresh his affections, and affect his heart with more true sweetnesse and tastfull pleasure, then all carnall delights, and sensuall delicacie can possibly produce, though they were as exquisite and numberlesse, as nature, art, and pleasure it selfe could devise, and to be enjoyed securely as long as the world lasts. Besides this heaven upon earth, and glorious happinesse even in this world, he might hereafter goe in arme with Angels, sit downe by the side of the blessed Trinity amongst Saints and Angels, and all the truly worthy men that ever lived, with the highest perfection of blisse, endlesse peace, and blessed immortality: all the joyes, all the glory, all the blisse, which lies within the compasse of heaven, should be powred upon him everlastingly: and yet for all this he doth not only in a spirituall phrensie desperately deprive himselfe, and trample under foot this heaven upon earth, and that joyfull rest in heaven, world without end: but also throwes himselfe into a hell of ill conscience here, and hereafter into that hell of Devils, which is a place of flames, and perpetuall darknesse, where there is torment without end, and past imagination.

The day will come, and the Lord knowes how soone, when he will clearely see and acknowledge with horrible anguish of heart, his
 R strange

The issue of desperate sinners.

Hell's torments
endlesse.

strange and desperate madnesse. See *Wisd. 5.2, &c.* For after the moment of a few miserable pleasures in this life be ended, he is presently plunged into the fiery lake; and ere he be aware, the pit of destruction shutteth upon him everlastingly: and if once he find himselfe in hell, he knowes there is no Redemption out of that Infernall pit: then would he thinke himselfe happy, if he were to suffer those bitter and intolerable torments no mo thousands of yeeres, then there are sands on the sea shore, hairs on his head, starres in Heaven, grasse piles on the ground, and creatures both in Heaven and earth: for, he would still comfort himselfe at least with this thought, that once his misery would have an end: but alas, this word, *never*, doth ever burst his heart with unexpressible sorrow, when he thinks upon it: for, after an hundred thousand of millions of yeeres there suffered, he hath as far to suffer, as he had at the first day of his entrance into those endlesse torments: now let a man consider, if he should lye in an extreme fit of the stone; or a woman, if she should be afflicted with the grievous torture of child-bed but one night; though they lye upon the softest beds, have their friends about them to comfort them, Physitions to cure them, all needfull things ministred unto them to assuage their paine; yet how tedious, painfull, and wearisome would even one night seeme unto them? how would they turne and tesse themselves from side to side, telling the clock, counting every houre as it passeth, which would seeme unto them a whole day: What is it then (think you) to ly in fire
and

and brimstone, inflamed with the unquenchable wrath of God world without end: Where they shall haue nothing about them but darknesse and discomfort, yellings and gnashing of teeth: their companions in prophanenesse and vanity to ban and curse them: the damned fiends of hel to scourge them and torment them: despaire and the worme that never dies, to feed upon them with everlasting horour.

If carnall wretches be so desperate, as wilfully to spill the blood of their owne soules: let us set light by the life of our bodies, if the cruelty of the times call for it, for the honour of the Saviour of our soules.

*We ought to be
prodigall of life
in Gods cause.*

Let me give one instance of dangerous snares, wherein such as these are ordinarily entangled and holden fast, from which inferiours are for the most part free. Let us come into a towne or countrey-village, and we shall find all the rest not so exorbitant, but enter into the Noblemans, Gentlemans, or Knights house, (if there be any there) there shall wee find a nest of new-fangl'd fashionists; naked breasts, and naked armes, like bedlams, saith that excellent and learned Gentleman, in his *Oyle of Scorpions*. Bushes of vanity in the one sexe, which they will not part with (saith *Marbury*) untill the Devill put a candle into the bush: and cut haire in the other, stirs against the Ordinance of God, and nature in both: and many other such deformed, lothsome and prodigious fashions, censured by that stinging and flaming place against fashion-mongers, *Zeph. 1. 8*. And these are the more pernicious,

*New fashions
hardly left.*

pag. 109.

because it were many times more easie for us of the Ministry (I speake out of some experience) to undertake by G O D s blessing (*ceteris paribus*, as they say) the driving of an impure wretched drunkard, from his beastly and swinish sin, which would be a very hard taske, than to draw such as delight in, and dote upon these miserable fooleries, from the abhorred vanity of strange fashions: nay, and though sometimes they would be thought to looke towards religion.

And thus I have done with the reasons peculiar to every severall sort of greatnesse: I now come to those which are common to them all.

Great ones enemies to holinessse.

Plal. 24. 4.

Mat. 5. 8.

Heb. 12. 14.

1. All the great ones according to the flesh in any of these kinds: I say, ye are all as yet deadly enemies from the very heart-root to the profession and practice of the holy men, without which holinessse we cannot see G O D : you cannot indure to be called puritans; much lesse to become such: and yet without purity, none shall ever see the face of G O D with comfort.

Good Puritans.

a Μακάριοι οἱ καθαροὶ τῇ καρδίᾳ

b. Καὶ ὑμεῖς καθαροὶ ἴσθαι, ἵνα

εὐχὴ πάντες.

c. Ἦδὲ ὑμεῖς καθαροὶ δια τὸν λόγον οὐ λυαλῆ καὶ ὑμῖν.

Cap. 2. pag. 258

Mistake me not. I meane C H R I S T S καθαροὶ, C H R I S T S puritans, and no other, ^aMat. 5. 8. ^bIoh.

13. 11. & ^c15. 3.

Secondly, I meane onely such as *Bellarmino* intimates, when he calls King I A M E S puritan: for, he so calls him, saith D. *Harkwit* against *Carrier*, because in the first booke of his *Basilicon Doron*, he affirmes, that the religion professed in *Scotland* was grounded upon the plaine words of the Scripture: And againe in his second booke, that the reformation of Religion in *Scotland* was extraordinarily wrought

wrought by God. Gracious and holy speeches (as you see) with men of the world are puritanicall. And if a man speak but holily, and name but reformation, Scripture, conscience, & such other words which sting their carnal hearts, it is enough to make a man a puritan.

Thirdly, I meane the very same, of whome Bishop Downam one of the greatest schollers of either Kingdome, speaks thus in his Sermon at Spittle, called *Abrahams Triall*: *And even in these times* (saith he) *the godly live amongst such a generation of men, as that if a man doe but labour to keepe a good conscience in any measure, although he meddle not with matters of State, or Discipline, or Ceremonies, (as for example, if a Minister diligently Preach, or in his preaching seeke to profit rather then to please, remembering the saying of the Apostle, If I seeke to please men I am not the servant of CHRIST, Gal. 1. 10. Or if a private Christian make conscience of swearing; sanctifying the Sabbath, frequenting Sermons, or abstaining from the common corruptions of the time) hee shall straightway be condemned for a Puritan, and consequently be lesse favoured then either a carnall Gospeller, or a close Papist, &c.*

Fourthly, I meane none but those whom the Communion-Booke intends in that passage of the praier after Confession: *That the rest of our life hereafter may be pure and holy.*

Now these come by their purity by preaching the Word. Now saith CHRIST, ye are ~~not~~ cleane by the Word which I have spoken unto you, *John 15. 3.* The Word must first illighten, cenvince, and

*How Puritans
are made.*

cast them downe: so that out of sight of sinne, and sense of divine wrath, being weary, sicke, lost, wounded, bruised, broken hearted, (these are Scripture-phrases) and thereupon casting their eyes upon the amiablenesse, excellency, and sweetnesses of the LORD IESVS, and the Al-sufficiency of his blood to cure them, resolve to sell all, to confesse and forsake all their sins, not to leave an hoofe behind: and then taking him offered by the hand of Gods free grace, as well for an Husband, Lord, and King, to love, serve, and obey him, as for a SAVIOUR to free them from hell. They put on with the hand of faith the perfect purity of his imputed righteousness, attended ever with some measure of inherent purity, infused by the sanctifying Spirit, and after entering the good way, their lives are ever after pure and holy.

*Puritans al-
waies hated.*

These are CHRISTs *religiosi*, and the Puritans I meane. And these men of purity some never meane to be: nay, they heartily hate the very image of IESVS CHRIST in them, they speake spitefully against them, *David* was not onely the drunkards song, but those also that sat in the gate spoke against him: they are your *musicke*, and matter of your mirth; *I am your musicke*, saith the Church in the person of *Jeremie*, *Lam. 3*. They will many times call upon a roguish vagabond at your feasts to sing a song against them, whome they should rather set in the stocks; they are transported, and inwardly boyle with farre more indignation and heart-rising against their holinesse, purity, precise walking, and all meanes that lead thereunto, though enjoined upon

upon paine of never seeing the face of God in glory: then more simple, poorer, and meaner men, *Feb. 12. 14. Psal. 24. 4. Mat. 5. 8. John. 3. 3. Eph. 5. 15.* and that's a reason they sticke faster in the Devils clutches then they, and that few of them are called, converted, and saved, according to my Text.

Secondly, ye that are thus the worlds favourites, are very loth to become fooles; and therefore in the meane time ly lockt full fast in the Devils bands, and cannot escape except ye be such. I speake a very displeasing thing to worldly-wise men, but they are the very words and wisdom of the Spirit of God, *1 Cor. 3. 18. Let no man deceive himselfe: if any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.* *Worldly wise very fooles.*

Let no man deceive himselfe; such caveats as this are wont to be premised when men out of their carnall conceits are peremptory to the contrary, and would venture their salvation (as they say) that it is not so. See *Ephes. 5. 6. 1 Cor. 6. 9. Mat. 5. 2.* And did not most of your hearts rise against these words of mine (you must become fooles, or never be saved) untill I brought Scripture?

Give me here leave (I pray you) to intimate in a few instances the meaning of the place, and the truth of your false and selfe-couzening hearts in obnoxiousnesse to the point. Suppose a messenger of God should deale faithfully with you, and tell you, that upon the Lords Day you must not serve your selves, and your own turnes, in idlenesse, travelling, sports, gaming: in any earthly businesse,

or mis-employment whatsoever: but spend that whole blessed Day, wholly and onely in spirituall refreshing, heavenly busineses, divine worship, and holy duties: in meditation upon the creatures spirituallly, upon the great worke of Redemption and Resurrection of CHRIST: and upon that everlasting rest above: of all which the Christian Sabbath is a remembrancer unto us, in both publicke and private prayer, reading, singing of Psalmes, hearing Sermons, conference, &c. and in ruminating, and (as it were) chewing the cud upon Scripture points. I say, *ruminare (as it were) and chew the cud*: for, it is the very phrase of the Church of England in the *Homily for reading Scriptures*. And those reverend and godly men which composed them, expresse the benefit thereof emphatically: Thus run the words; *Let us ruminare (of the Scriptures sc.) that we may have the sweet iuyce, spirituall effect, marrow, bony, kernell, taste, comfort, and consolation of them.* I say, suppose ye were thus prest, would ye not presently out of your worldly wisdom and impatiency to be so snaff'd at, to be tied all the day to spiritual exercises, and restrain'd from ordinary recreations, conceive of it, and cry out against it as a puritanicall novelty, and foolish precisenesse? Because you mention precisenes and novelty, I could (as I am wont, and to make you without excuse) appeale unto, and implore the aid of antiquity, which will utterly take off such aspersions. And here (were it incident and seasonable) I were able to procure Councels and Fathers, and other authorities concurrently to testifie and take
my

my part, that upon the LORDS Day, *we are to recreate our selves onely with spirituall delights*: onely then to ply divine businesse, and to do those things alone which belong to our soules salvation. Heare their owne words.

We ought upon that Day, *Solummodo spiritualibus gaudiis repleti.* Concilium Parisiense. Anno 829.

Tantum divinis cultibus serviamus. August. de Temp. Serm. 251. *Soli divino cultui vacemus.* Idem Ibid.

Eaq. tantum faciat quæ ad animæ salutem pertinent. Hierom. in Cap. 56. Isa.

Nay the whole Church of *England* hath this 60. yeeres and above complied exactly with antiquity in this point in the *Hom. of the place and time of prayer*: These are the words, *G O D S people should use the Sunday holily, and rest from their common and daily businesse: and also giue themselves wholly to heavenly exercises of G O D S true religion and service.* And yet for all this, you are so wise in your owne conceits; ye will none of this saving folly, you are no such fooles, as after so long liberty to fall to any such strictnesse.

Secondly, suppose a Minister should counsell you when you come home from the house of *G O D*, to take your Bibles, and cal both your wives and children to the comparing together, and conferring upon those things which were taught: That the husband should exact of the wife, and the wife ask of the husband those things that were there spoken and read, or at least some of them: That you should

Sermons to be meditated on.

set

set this law to your selves to be kept inviolably, & not onely to your selves, but also to your wives and children: that you would spend that one whole Day of the whole week, wheron you meet to heare the Word, in meditation of those things which are delivered: I say now in this case your carnall wisdom would resolutely condemne such counsels, as contrary to the counsell of great houses, as a way to become a By-word to the whole Countrey, and as favoring too rankly of a foolish strictnesse, and needlesse singularity. And yet this was *totidem verbis*, wise, holy advise above twelve hundred yeeres ago: For in giving the counsell, I have but rendred *Chrysostome* word for word in diverse places. *Hom. 5. in Mat. In Eph. Sermon. 20. Hom. 2. in Ioan. Hom. 5. ad Popul. Antioch.*

Family duties of
piety.

Thirdly, If Preachers should presse you to plant, and preserve Family Duties in your house, Prayer, and reading Scriptures, evening and morning, Singing of Psalmes, &c. and you of greatest meanes may best spare time for such blessed businesses. Would not your wisdomes thinke this more then need: And that it would be a foolish thing, and much against your profit, to rob your selves, and servants of so much time from your worldly affaires? And yet here I could produce foure or five Fathers above a thousand yeeres ago, pressing this point, and punctuall for my purpose. Besides *Ambrose*

brose quoted in my booke of walking with God, pag. 67. Heare other Fathers, *Basil, Origen, Chrysostome, August.*

Quid beatius esse poterit, quam in terra tripudium Angelorum imitari,

tari, mox orto die ad preces properantem, hymnis & odis venerari Creatorem, &c. *Basil. Epist. 1.*

Docens & admonens, atq; formam ostendens, & tunc filiis suis: & tunc omnibus nobis in perpetuum; ut confestim diluculo ex noctis requie exsurgentes, ante omne opus, vel verbum, ante omne colloquium, vel conventionem, primitias resurrectionis nostræ Deo exhibeamus in sinceris orationibus, atq; precibus, in matutinis deprecationibus, atq; gratiarum actionibus, *Origin. lib. 1. In Job. fol. 7.*

A mensa non ad lectum, sed ad deprecationem vertamur, ne brutis animantibus simus magis bruti. Novi fore multos, qui damnant ea, quæ nunc dicuntur, veluti qui novam quandam & miram consuetudinem inveham concionandi; At ego magis damnabo pravam consuetudinem, quæ nunc obtinuit. Etenim quod post cibum, & mensam non ad somnum oporteat ire, nec ad cubile, sed oporteat cibo preces, ac divinarum Scripturarum lectionem succedere, manifestius declaravit ipse Christus qui quum immensam multitudinem accepisset convivio in deserto, non remisit illos ad lectum, aut somnum, sed ad audiendos sermones divinos invitavit. *Chrysost. conc. 1. De Lazaro.*

Nec solum vobis sufficiat quod in Ecclesia divinas lectiones auditis; sed etiam in domibus vestris, aut ipsi legite, aut alios legentes requirite, & libenter audite, *August. de Tem. Serm. 55. pag. 177.*

Fourthly, If you were moved by the Ministry, to restore every halfe penny that you have any waies at any time got wrongfully, or by any wicked meanes, or that you detaine unjustly from any man: And then casting your eie backe, and considering, How you are growne *hastily rich*, and by what wayes you are come to a great deale of Wealth, should find very foule workes: would you not force your selves by a strong counter-plea of carnall reason, not to beleve the point, and thinke it extreame madnesse at the instance, and prating of a precise companion, which understands not the world (for so or in the like manner would you speake) to part perhaps with a good part of your

Restitution.

your estate? And yet *Augustins* Rule of above twelve hundred yeeres standing, and confirmed concurrently by all Divines to this day, is, That *Non tollitur peccatum nisi restituatur ablatum*; No restitution, no remission. And our owne Church tels us in the second exhortation before the Communion: That *without readinesse to make restitution, and satisfaction for wrongs done*, the Sacrament as often as you come, *doth nothing else but increase your damnation*.

Thus might I passe through all the points of Sanctification, and passages of holy life: And all the great men of the World, either in Learning, Wealth, Nobility, or Wisdome *according to the flesh*, would passe these censures upon them, and entertaine conceits of them proportionable to that of *Nicodemus* about the New-birth. They will not become fooles in the Apostles sense: And therefore they are soakt, and fast fettered in the gall of bitternesse, and bond of iniquity; and that above ordinary.

Great ones are
soule.couseners.

Thirdly, All ye great ones of the world in the sense I have said, As ye are very wise in your own conceits, and it may be truly so *according to the flesh*, so you are selfe-conceited, and soule-couseners about your spirituall state. For you thinke all better then you, too perecise, and all worse then you too prophane; and your selves onely to have happily hit upon the golden meane; and pitch upon that well tempered moderation in Religion, whereby you may enjoy temporall happinesse here, and eternall hereafter. Sleepe in a whole skin (as they say)

say) and with a good Conscience: Live the life of pleasures, and die the death of the righteous. Whereast to be so conceited, is the very complement and perfection of folly: And the very same attempt as to make two parallel lines to meet. You thinke ye have a reach beyond the Moone: To lie in some sweet sinne, and yet to nourish in your selves some hope of salvation. To have two Heavens, one in this World, and another in the World to come, which was never heard of: to weare two Crownes of joyes: whereas Iesus CHRIST himself had the first of thornes. But alas! Beloved, if you be saved in this condition, you must have a new Scripture, and there must be found out another way to Heaven, than any of the Saints ever went since the Creation, or shall do to the end of the World. And therefore we may say of you, as *Quintilian* some where of some deluded with an over-weening conceit of themselves, *That they might have proved excellent Schollers if they had not beene so perswaded already:* So if you did not thinke falsely, your selves safe already, you might be saved. But while you thus hugge the golden dreame of your mistaken states to Godward like the Pharisees, the very Publicans and Harlots shall goe into the Kingdome of Heaven before you, *Matth. 21. 31.*

Fourthly, you that are great in the world in the foure fore-named respects, and meant in the Text; cannot possibly downe with, and digest downe-right dealing, and the foolishnesse of preaching, as it is called, *Verse 21.* And that utterly undoes you.

*Great ones like
not powerfull
preaching.*

You

You like well enough, nay and much approve, and applaud such Sermons as King JAMES censures, in *the reasons of his directions for preaching, &c.* which he there calls a light, affected, and unprofitable kind of preaching, which hath beene of late yeers (saith he) taken up in Court, University, City, and Countrey,----whereby the people are filled only with airy nourishment, &c. and I warrant you, not especially hating to be reformed or disquieted, for these are not wont to discover your consciences, nor disturb you in your present courses, they never terrifie you with any fore-thought of the evill day, neither torment you before the time: but now let a man come with the *foolishnesse of preaching*, by which it pleased GOD (saith the Apostle) *to save them that beleene*, with demonstration of the Spirit, and of power, and come home to the conscience: if he suffer not Satan to revell in the blood of your soules without resistance, nor see you post furiously towards eternall fire, but will tell you that the pit of hell is a little before you: In a word, if he take the right course to convert you, and shew you therefore onely your spirituall misery, that you may be fitted for mercy, &c. O such a fellow is a dangerous man, a terrible and intolerable Teacher, able to drive men to distraction, despair, selfe destruction; he breaths out nothing but damnation, and his searching Sermons are as scorching as the very flames of hell! Fit phrases for the Divell himselfe, railing in a drunkard, or scoffing *Ishmael* against faithfulness in preaching; and if you know where or when such men preach,

(and

(and it may be you entertaine some intelligence for that purpose to prevent the torture) you will not, you dare not heare them for your hearts, except you cannot decline it for starke shame; or for a time or two to satisfie your curiosities: but as *S Paul* saith, you become their enemies, because they tell you the truth; to which truth not to have listened in this day of your visitation, will hereafter (when it is too late) torment you more then ten thousand fiery Scorpions stings, and gnaw upon your consciences with unknowne and everlasting horror. Alas! Beloved, what meane you? You will give your Physitian leave to tel you the distempers of your body: the Lawyer to discover unto you any flaw in your deeds: your horse-keeper to tell you the surfets of your horses: nay, your huntsman the furrances of your dogs: and shall onely the Minister of God not tell you that your soules are bleeding to eternall death? Preposterous and prodigious incongruity!

If it be thus then, that of all the severall sorts of great men mentioned before (by reason that they are belet with such variety of snares, entangled in so many temptations, so much taken up by the world, and for other reasons rendred already) very few are called, converted and saved, my counsell in a word unto all such, is *CHRIST*s owne word, *Luke 13.24.* *Strive to enter in at the strate gate, lay violent hands upon flesh and blood, strangle your lusts, contend and * wraastle as for the Garland in the Olympian Games, to which the word seemes to allude, become fooles in the worlds*

Use 1.

*Great ones to
strive the more
for heaven.*

Agonizē

worlds censure, that you may be wise in the myſtery of CHRIST; be little & vile in your own eſteem, that you may bee great and gracious in the eyes of God. In a word, ſubmit your ſoules to the ſword of the Spirit, and fooliſhneſſe of preaching, (as the Apoſtle calls it) that you may be wrought upon ſavingly, and brought into the *good way*, and that by ſuch works and waies as theſe.

*Great ones
have little
heart to do
good till Gods
Word kindly
works on them.*

Upon which before I enter, give me leave to give you an account, why at this time I labour rather to worke upon your conſciences for your perſonall conversion, than as heretofore to tender unto you counſels and conſiderations, for a more conſcionable deportment in your ſeverall publike places. When I well weighed with my ſelfe, the truth of that principle and poſition in *Hooker*, *That it is no peculiar conceipt, but a matter of ſound conſequence, that all duties are by ſo much the better performed, by how much the men are more religious, from whoſe abilities the ſame proceed.* And finding by experience of all ages, and moſt of all in theſe worſt and wofull times, that men of publike imployment and in high places, untill there be infused into their ſoules by the Spirit of grace an internall ſupernaturall principle and divine habit to work by, untill *aliquid CHRISTI* (as they ſay) be planted in them by the power of the Miniſtery, they cannot poſſibly bee univerſally thorow, and unſhaken. Some ſtrong affection, feare, favour, or ſome thing, will make them fly out and faile in ſome particular very ſowly. Upon extraordinarie temptation they will ſerve the times, and their

owne

own turnes: for, alas! as yet their spirits are not steeled with that heavenly edge, and mighty vigour, as to set to their shoulders against the torrent of the times, and not to be overflowen with it. I say, upon this ground I have advisedly chosen to assay and follow this way at this time: for, if once you turne on the LORDS side in truth, you are won for ever to an invincible constancy, and conscionablenesse in an uniforme, regular, and religious discharge of your publike duties: and will ever hold fast without partiality, cowardlines, or feare of mans face, that brave and noble resolution, *Vt fiat justitia, ruat cælum*, let heaven and earth be blundered together with horrible confusion, before I make shipwreck of a good conscience, or be any waies drawn to do basely. Being incorporated into the rock of eternity IESVS CHRIST blessed for ever, you will stand (like unmooveable rocks) against the corruptions of the times, and all ungodly oppositions; and never before. For, in the meane time (say Ministers what they will) you will not be moved; but you heare our discourses of a faithfull discharge of your places, as ye would heare a very lovely song of one that hath a pleasant voice; they leave no more impression upon your consciences, than a sweet lesson upon the Lute in the care, when it is ended; for, then both the vocall and instrumentall sweetnesse dissolve into the aire, and vanish into nothing: It is too truly so with our Sermons upon your soules. Heare your character in Gods owne words unto the Prophet; *They come unto thee, as the people cometh, and they sit before me as my people, and they heare thy words; but they will not do them; for with their mouth they shew much love, but their heart goeth after their covetousnesse: and loe, thou art unto them, as*

Ezek. 33. 31.

Deut. 1. 17.

Levit. 19. 15.

Banquet. Chron.
fol. 57.

Psal. 25.

Pag. 144.

Bribery extends
to affections.

Num. 35. 33.

a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for, they heare thy words, but they do them not. Let us lift up our voices never so high, or cry never so lowd: and tell Iudges, That they ought not to bee afraid of the face of man, for the judgement is Gods: that in judgement, they must neither respect the person of the poore, nor honour the person of the mighty: that they should not onely hold their hands from grosse bribes with Epaminondas, who (as the story tels us) refused great presents sent unto him, although he was poore, saying, If the thing were good, he would do it without any bribe, because good: if not honest, he would not do it for all the goods in the world. But they must also be of Austins judgement, that not onely money, gold and silver or presents (as they call them) are bribes, but the guilt of bribery also may be justly imputed, even to any exorbitant affection, which swayes a man aside from an impartiall execution of justice: as love, feare, hatred, anger, pusillanimity, worldlines, desire of praise & applause, which is Austins instace, &c. That they beware of bringing more blood upon the Law by sparing the spiller of blood. For blood (saith God) it defileth the land: & the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it: that they must not look upon the causes which come before them onely through the spectacles of a favorite, &c. and tell Iustices of Peace, that they must be true-hearted patriots, and not servers of themselves, and their owne turnes: that they must be serious, reall, and grave; not only formall; not cyphers, nor unnobly light in their behaviour on the Bench: that they must ever aime at the publike good, and never at their owne particular and private ends: that they should disdain & scorn at any

any time to combine factiously, or for a petty bribe to uphold a rotten cause, a pestilent ale-house, or lewd companion; and ever joyne with an unanimous magnanimity to honour God, and do their country good.

And tell the Lawyers, that they should not *make haste to be rich*, for so saith *Salomon*, they *shall not be innocent*: *Lawyers faults: Prov. 23. 20.*
 nor swallow down gold too greedily, least it turne to gravell and the gall of asps within them; and they be enforced to vomit up the riches (as *Iob* speaketh) they *Iob. 20. 15.*
 have heaped together so hastily, either by remorse and restitution in the meane time, or with despaire and impenitent horror hereafter: that to oppose & wrangle against a good cause, or undertake the defence of a bad; are both equally most unworthy the very moral vertue of an honest Heathen; that they must not learn to spin out the causes of their Clients from Terme to Terme, and wire-draw their suits untill they be utterly undone; that they should not now be taking instructions from their clients, when they should themselves here in the house of God be instructed to the kingdome of heaven: had they this morning received a message from the Almighty, that at night they should appeare before that high and everlasting Iudge to give an account for all things done in the flesh; if they be not Atheists or Papists, O with what eagernesse and violence would they have attended, addrest, and applied themselves to the present opportunity! and little do we know what the evening may bring forth. For, assure yourselves, there is no man so assured of his riches, or life, but that he may be deprived of one or both the very next day or houre to come.

And tell the jurors and sworn-men, that they should *Jurors faults.*
 rather die than draw the blood of any mans life, livelihood,

lihood, or good name upon their own consciences, either by acquitting the guilty, or betraying the innocent. Here (had I time) I would intimate unto you a mysticall, but mischievous packing sometimes in choice of jury-men. I have seen (I speak of that which was long since, and at a Sessions) some of the choicest drunkards in a Country chosen for that service. Now is it not a pitifull thing that Country businesses should be put into the hands of such as labour industriously, and with equall cunning, to plague an honest man, and deliver a drunkard.

*On whom the
Word proves
powerfull.*

I say now, all this while, we thus discourse unto you, earnestly endeavouring, and with a thirsty desire to doe you good, and direct you aright, and by a divine rule in the severall duties proper to your places, we do but plow in the sea, and sow in the ayre (as they say) except the immortall seed of the Word hath first moulded you anew, and ye be brought by the *foolishnesse of preaching* out of the warm Sun into Gods blessing, and from the fools paradise of worldly wisdom into the holy path of sincere professors, and thereupon prize and preferre the peace of a good conscience before all the gold in the West, and preferments in the world; which blessed change from nature to grace, is wrought by such stirrings of the soule, and foot-steps of the spirit as these; lend me, I beseech you, (while I passe along them) something more than ordinary attention: for, I know they will seem strange things to all such great ones as are intended in my Text, and those who live at rest in their possessions, and have nothing to vex them. The naturall stoutnes of their spirits will disdain and scorne to stoupe to such uncouth humiliations, and this mighty change.

And

And the more they are men of the world, and wise according to the flesh, the greater repugnancy and reluctance shal they find in their affections against these spirituall workings, which makes the point good which was proved before. But yet without them in truth and effect (I define not the measure and degree, G o d is a most free agent) they can never become either gracious men, or good Magistrates. They must upon necessity become such fooles, or they can never be wise unto salvation.

1. If any of you then would come out of Satans clutches into the armes of CHRIST, he must be illighted, convinced and cast downe with sight, sense, and trouble for sinne, as in my art of comforting afflicted consciences I have shewed. *Be cast downe with sin.*

2. The point may teach us not to be greedy of greatnesse, nor hunt ambitiously after high roomes. *Be not greedy of greatnesse.*

3. The point may serve as a soveraigne antidote against all discontent or fretting, when we see men of the world carry all before thē, &c. We may entertain an holy indignation to see folly set in great excellēcy, so many servants on horse-back, and Princes walking as servants upon the ground. But I am prevented by the time from prosecuting these two latter Uses. Let me briefly say two things more, and I have done. *Fret not against the worldly.*

1. The first concerning what I have said: I have spoken much (as you have heard, my Text naturally and directly leading me thereunto) of the true misery and spirituall madnes of all great men in learning, wealth, nobility, wisdom according to the flesh. Least any be unjustly angry and mistake, or causlessly grumble and gainsay, let me take up the words of the ancient holy Father *Salvianus* about a thousand yeares ago in the

like case. He having impartially discovered the horrible impieties of the noble and rich men in those corrupt times, tels them by the way, and it is my just apology at this time. *I do not (saith he) speake thus of any, but only such as know these things to be in themselves. If their consciences be free, nothing that I say tends to their desparagement and disgrace: but if they know themselves to be guilty, let them know also, that they are not my words but their owne consciences which vexe them.* And in another place thus. *Sith I speake not these things of all, but those who are such, none of you ought to be angry at all, which findeth not himselfe to be obnoxious; least therby he make himselfe seeme, and be suspected to be of the number of those that are naught. Rather let so many as being guiltlesse and truly noble, abhorre such unworthy courses, be angry with them who disgrace the name of nobility by their base and wicked behaviour: because although others be much worse and scandaliz'd by them, yet especially they bring a great deale of shame and dishonour upon those who are of the same noble ranke.* Take notice by the way, that by the Fathers words, those men are much too blame, who go about to dawb over the disorders, and smother up the scandalous exorbitancies of delinquents in their owne profession, or to be concurrents for their deliverance from deserv'd shame & punishment. To give instance in the highest calling: A Minister which falls to drunkenness and ale-house-haunting, should rather be publicly sham'd and censured, than a fellow of an inferior calling. We do not honour the Ministry by having our hâds in helping out such, but by disclaiming and not owning them; well may we by so meddling incur suspicion of obnoxiousnesse: but never bring credit to our so holy a calling. I knew a Knight did penance

*Bad Ministers
to be most se-
verely punished.*

penance at *Pauls-Crosse*, but at the same time I heard that many of his ranke in the City labour'd to have him dis-knighted first, before he so publikely disgraced their Order. Me thinks all well-minded should be so minded.

2. The other is to my Lords the Iudges. My reverend and noble Lords, give me leave to clothe the thoughts of the Country in a word or two. We much rejoyce in you, and blesse God for you, as men of singular and known integrity, special friends to the Gospel of IESVS CHRIST, and a great honour and happiness to these parts, and heartily pray that we may hold you still: and therefore my intreaty unto your Lordships is, that you would couragiously advance forward, and do like your selves, and nobly still. Draw out your dreadfull swords against the torrents of Belial, as *David* calls them, which even threaten a deluge; and be your selves as mighty torrents, armed both with just and holy lawes, and the godly resolution of your own noble spirits, to beare back, and beat down the common, crying, and raining sins of our Country. In a word, be unto the oppressed and innocent as a refuge from the storme, but as a terrible tempest upon the face of every humane beast, and son of Belial.

*Duties of
Iudges.*

And O that you could helpe us, that Gods people might not perish for want of bread: is it not a pitifull thing, that in such a deare yeare specially, it should be almost as hard a worke to get downe a wicked ale-house, as to win *Dunkerke*? That Maulsters should snatch (as it were) the graine from the mouths of the poore in the market-place, to uphold these hel-houses, these nurceries of the Divell; that Magistrates should be so unmercifull, as neither for Gods sake, nor the

*Against Ale-
houses.*

Kings

Kings sake, nor the poores sake, nor their owne soules sake to take the utmost penalties for blasphemies, ale-house-hauntings, drunkenesse and prophanations of the LORDS Day? And were it not an honourable course, and worthy to have an universall contribution over the Country to pull down something the excessive prizes in market-townes for the poore thereabouts, during this extremity? But I leave it to your Lordships charitable wisdome to do the best you can possibly; that the blood of the poore this yeare be not added to the already crying sins of the kingdome, to hasten GODS judgements upon us, and our long since deserved ruine. And in the meane time you need not feare the face of the proudest Divell, whether incarnate, or in his own shape. For, while you thus advance GODS glory, and truly honour the King, assure yourselves, the hearts, and teares, and prayers of all good men shall be for you, and yours shall be the crowne and comfort; when all prophanenesse and prophane opposites to the good way, all the enemies of GOD, and pestilent packings and complotments of the Devils agents against GODS people; shall be buried in hell.

* *
* *

FINIS.



A
LEARNED
AND

GODLY SERMON

Preached on the XIX. day of *December*,

Anno Dom. MDCXXI. at the Funerall of

Mr. ROBERT BOLTON *Batchelour in Di-*
vinity and Minister of Broughton in
Northampton-Shire.

By Mr. NICOLAS ESTVVICK,
Batchelour in Divinity, and sometimes fellow of
Christs Colledge in Cambridge, and now Mini-
ster of Warkton in Northampton-Shire.

Revised and somewhat enlarged by the Author, and now at
the importunity of some friends published.



LONDON;

Printed by *George Miller dwelling in Black-Friers. 1635.*

LEARNED

GODLY SERMON

Preached on the XIX. day of December

anno Domini MDCXXI. at the Funerall of

Mr. Robert B. of London in St.

Pauls Church

by

By Mr. Nicholas ESTVVICK

Bachelor in Divinity, and Licentiate

of the College in Cambridge, and now Minister

of the Church of St. Andrew

the Author, and now

living in the City of London



LONDON

Printed by George Fisher dwelling in Black-Friars. 1635.



*Right Honourable, Right Worshipfull,
and beloved Brethren,*

IF that my weake desires concurring with your hearty prayers, could have prevailed with our good GOD, we should not have met at this time in this holy place upon this sad occasion; you of this Parish should have still enjoyed your faithfull Pastor, and we of the Clergy a deare brother: but the LORD, to whom it is meet we should all submit, having set bounds to his and to all our lives as to the sea, *hither shalt thou go and no further*, hath otherwise disposed. O Broughton Broughton, how happy hast thou been in the blessed Ministry of M. Bolton? and if thou didst not see thy happinesse when he liv'd, thou art like to feele it to thy grief now he is dead; thou hast had a golden season of grace, and time was when thou mightest have gloried in the LORD for sending thee in mercy a more skilfull, a more painfull, a more powerfull teacher than any of thy neighbours have had round about thee: thou hast not beene more exalted this way above others, than thou art now, alas, dejected below them, being at this present as a

*Si mea cum
vestris valuisse
sent vota, &c.
Ovid. Met. l. 13.*

Iob 14. 5.

*The season for
grace to be taken.*

*People without
a Pastor as
sheep without a
shepherd.*

The losse of a
good Minister.

flock of sheep without a particular shepheard; and if thou hadst leave to name his successour, thou mightest seeke from one end of the land to another in thy choice, and yet not find in all points a man matchable to him; he was a bright and a shining lamp, if any of thy inhabitants do sit in darknesse, their ignorance is altogether inexcusable: he lifted up his voice in this place many yeares together like a trumpeter; if any of thy inhabitants are not awakened out of the sleep of sinne, they may now go on more securely in this dead sleep; but wo to them, it will be easier for *Sodom* and *Gomerrah* at the day of judgement than for them. I pitie your case (good friends) and bewaile your losse: but why do I name your losse? it is my losse, and a common losse, we are all of us sharers, though not all alike in this judgement. LORD, that thou shouldest suffer such a wretched sinner and an unprofitable servant of thine as I am yet to live and deprive the visible Church of so worthy an instrument of thy glory as *M. Bolton*! Holy Father, we may think, had it stood with thy holy pleasure, that it had been good for thy Church; if his life had been spared with the losse of many of ours: he was a deep channel, in whose justly deserved commendations the streames of eloquence which in former ages flowed from those great and godly Orators, the two *Gregories* both of *Naxianzum* and *Nysa*, from great *Basil* and golden-mouth'd *Chrysostome*, from *S. Ambrose* and *S. Austin*, might have emptied themselves, and yet not over-flowed the banks: and what do I then come hither with my distracted thoughts and trembling heart, which if ever I had any gift in encomiastically

astical and laudative Orations have many years since willingly neglected it, and so lost it. As *Gregory Nazianzen* spoke of his *Basil*, I have for my part as great reason to speak of our sometimes deare & now blessed *M. Bolton*: I admired him while he lived, & honoured him in my heart; & to speak of his excellencies wherewith the LORD had plentifully enriched him, is a burden too heavy for my shoulders, and a very hard task for those who do nothing els but study Oratory: all that I can speak in the praises of this godly man, falls short by many degrees of his worth, whose memory is precious, and shall be kept green and flourishing as the rod of *Aaron* laid up in the Tabernacle.



THE TEXT.

PHIL. I. 23, 24. *I desire to be dissolved.*



He Apostle *S. Paul* was in a strait, or divided betwixt two affections, carried to different objects, and they were in a sort contrary; one way he was drawne with a desire to be with *CHRIST*, far from the *Philippians*, even as farre as heaven is from earth; another way he was drawne with a desire to continue with his beloved brethren warring on earth, and to be for a time farre remooved from *CHRIST*; the necessity of his brethren did move him to desire the latter; his great love to *CHRIST* did

Pauls strait.

2 Sam. 24. 14.

did incite him to long for the former: betwixt these two affections the Apostle had a conflict, and he was so perplexed, that he knew not whither to turn him, he knew not what to chuse. He was as iron betwixt two load-stones, drawne this way first, and then that way. We read that *David* was on a time in a great strait, but apparent were the differences betwixt the present perplexity of this our Apostle, and that of *David*; *David*s was in regard of evils proposed, this was for the enjoying of good; his necessity was touching evill which could not be avoided, but the Apostles was free and voluntary; his perplexity somewhat concerned himself, the shunning of his own evill; but the Apostles was for the good of others which was joyned with his own hurt. Behold here as in a perspective a heart truly Apostolicall, wherein he shewed at once both great love to CHRIST, desiring to be with him, and withall great love to his brethren, desiring to abide with them for their profit.

Summe.

I begin with the first of these, *Paul*s desire in respect of himselfe; wherein are observable three particulars:

Parts.

1. The desire it selfe, and that was to depart or die.
2. A reason implied of this his desire, for then he should be with CHRIST.
3. His censure or judgement of that estate, to be with CHRIST, it's best of all: Let us open the words first, and then raise Observations out of them for our edification.

Exposition.

Επιθυμια ἐχων) it is word for word, *having a desire*, and this is somewhat more than simply to desire, for it noteth a vehement, earnest and continued desire,

a desire which is in action and working till we have our desire accomplished, whereas to desire simply may be a sudden motion or momentary passion.

Ἀναλῦσαι) Some translate the word passively, *Tertullian* renders it *recipi*, *l. de patientia*, p. 8. others to be dissolved or loosed, and it is done when things mixt and compounded are resolved into their parts and principles, now because the soule is (as it were) included in the body, and cannot enjoy **CHRIST** fully till that composition by the body be resolved by death, therefore doth *S. Paul* earnestly desire this resolution.

2. Or it may signifie to return, as the word is taken elsewhere, *the LORD will returne from the wedding*, which sense is not dissonant from the scope of this place; for the spirit being freed from the body, returneth to **GOD** that gave it, and what els doth the Apostle now desire, but to return unto **CHRIST** by whom he was sent to preach the Gospel?

Luk. 12. 36.

3. It signifieth, to loose anchor, or as *Chrysostome* renders it, *μεταβαίνει* to flit or to change our place, and so it's a metaphor from mariners, importing a flitting or sailing from the state of this present life by the ship of death to another port, to saile (as it were) from one bank to another.

It is not much materiall which reading we follow, they all of them doe agree in the maine point and substance, and doe afford an observation which might be enlarged and set forth with variety of colours, and strengthened with long discourses, but as they which have a long journey to goe, and but a short time allowed them, must make but a short stay in any one place, and as Painters many times use only

to draw out the heads and superiour parts of men, leaving all the other parts & lineaments to be proportionably supplied by the wise beholders, even so must I at this time propound only some generall heads of severall points without any large amplifications, and leave them and the rest to your private devotions.

Doct. I.

*Death cannot
be avoided.*

2 Cor. 2. 5.

2 Sam. 14. 14.

Eccles. 8. 8.

Death will unavoidably surprise us. Which is a resolution or dissolution of this exquisite frame of man, it is the dissociation of parts united together, it is the taking away the structure and the fashion of this house of clay, *We must needs die, and then we are as water spilt on the ground which cannot be gathered up againe*, as the wise woman of Tekoah spoke to the King; *No man hath power over the spirit in the day of death*, neither is there any discharge in that warre, all must fight with death, and death will conquer all; our soules and bodies now met together in this neare conjunction, though deare friends must be separated each from other untill the day of the generall resurrection, and keep them now as charily from dangers as we can, yet will these earthen brittle vessels be broken asunder, which all sorts and ranks of men are bound to look for at all times, *Surely men of low degree are vanity, and men of high degree are a lie, to be laid in the ballance they are altogether lighter than vanity*; a marvellous debasing of all men! Let men be put in one end of the ballance, and vanity in the other, and the Psalmist doth assure us that vanity will weigh down man, and man is lighter than vanity it selfe. *Iob* sets out his life by comparing his daies to a swift ship, and to an Eagle that hasteth to the prey, yea and he further saith, *they are swifter than a post, than the birds*

Psal. 62. 8, 9.

Life swift.

Iob 9. 26. v. 25.

Chrysostome observes it as a worke of mercy to sinners to die speedily, Hom. lib. 29 in Gen. Quo effect vita diuturnior, eo fieret culpa numerosior. Amb. de Bono Mortis c. 4. & longè illis plus damnatio profuisset ne incrementa facerent peccatorum idem ca. 7. ejusdem libri.

Heb. 10. 34. & 37.

Use 1. Mortality fits for heaven.

Psal. 90. 12. Psal. 39. 4.

May 40.

much more intollerable would it then be, the number of their sins adding fuell (as it were) to the fire of hell, and the LORD in justice measuring out to them a proportionable degree of vengeance to their sins? hence will their accounts be so much the easier, and their stripes so much the fewer. And this makes likewise very much for the exceeding comfort and good of distressed Christians; infirmities, temptations, poverty, reproaches, griefe of passion for their owne and of compassion for their brethrens miseries are a great burthen to them, how much heavier would it be if this burthen was to presse them down many hundred yeares together? this much allaiest their sorrow, that all these evils are but as clouds which soone ride away, or as a tempest though violent yet not permanent, a sharpe yet but a short winter, here is our Scripture comfort, the time to beare them is but short.

This consideration of our mortality should in reason move us to seeke to heaven for helpe that we may effectually remember our condition: the holy servants of GOD our presidents herein have prayed to the LORD for this purpose: thus did Moses, *teach me to number my daies*; thus did David, *make me LORD to know mine end*: in their blessed steps let us tread, and their example let us follow; it is a wonder that we should need to be remembred hereof, that we should be such strangers in the world, that there is need of that proclamation still to sound in our eares, *all flesh is grasse, and the beauty of it as the flower of the field*: were we indeed as Adam was at the beginning of the world who saw no spectacle of death before his eyes, wee might have some probable excuse if we thought not of

OUR

our departure: But what can we alledge for our selves when we have had the experience of all ages? goe in to any part of the world, and aske them in the Prophets words, *your fathers where are they? and doe they live for ever?* even this place and this meeting doe preach unto us our mortality. Where are those Epicures in *Esay*, which promise to themselves continuance in their desperate waies, *to morrow shall be as this day and much more abundant*, nay and which is more abominable, do take occasion by the shortnesse of their lives to *eate and drinke because to morrow they must die: come on therefore (say they) let us fill our selves with costly wine, and ointments, and let no flower of the spring passe by us, let us crowne our selves with rose-buds before they be withered, let none of us goe without part of our jollity, let us leave tokens of our joyfulness in every place, for this is our portion.* These sinners are likely to see the daies when they shall with themselves toades, serpents or any loathsome creatures, rather then men and women, and yet as desirous as they shall be of that exchange of their estate they shall not have it, but shall remaine wofull men and women for ever.

This Doctrine serveth likewise for the reproofe of those who neglecting principally to depend on the immortall God, do sinfully relie on others which are mortall like themselves; thus the Subject relieth on the Sovereigne, the servant on his Lord and Master, the wife relyeth on her husband, and the children on their parents, and all this is done contrary to our duty; *trust not in Princes nor in the sonnes of man, and why so? there is no helpe in them: their breath goeth forth, and they returne to their earth.* Truly they are like the running waters, our dove, i. e. our faith can find no

Zach. 1. 5.

Esay 56. 12.

Esay 32. 13.

Wisdom 2.
6—

3
A vanity to depend on mortall men.

Psal. 146. 3.

Job 8.13.

rest for the soles of her feet in any of the sons of men, such hope is like the house of a spider, one sweep of Gods besome will easily make both the objects of their hope and their hopes to bee in the dust: it is as a broken reed, to leane on; it will both deceive and pierce

Ezek. 10.19.

them: the whole world runs on wheelles, look Eastward, or in the West, North or South, you shall see nothing but inconstancy in all the parts thereof. Oh

Psal. 146.4.

how safe and happy then are they which make the God of Jacob their help, and whose hope is in the Lord their God, whose hearts and eyes are fixed upon him; how hard soever the world goeth with them for the present, all shall be well assure your selves with such in Gods good time; he will provide all shall be well, he will helpe the husband, hee will comfort the wife, hee will guide the servants, he will preserve the goods; yea rather than it should be undone, (with reverence be it spoken) he will rock the cradle, they are the words of the learned Martyr B. Hooper.

For Acts pag.
1480.

3.

Vaine-glory
checked.

This doctrine doth check all vain-glorious & proud persons, which *Narcissus*-like, do dote on themselves, their own beauty, or strength, or any ornament of the body, which may like *Ionas* his gourd in one night be withered. Who is more odious in our sight than a proud beggar: and nothing is more hatefull in Gods eyes than a proud man or woman, who are but meat for the silly crawling wormes to feed upon, and if thou knowest not thy selfe, go to the graves of those which have been most lovely and beautifull in their dayes, in that picture and glasse maist thou view thy self, there maist thou behold the mysteries of our nature, as *Gregory Nyssen* speaketh, and excellently enlargeth

Greg. Nyss. in
Mat. 5. Beati
pauperes spiri-
tu. Ser. de Beat.

geth

geth this poine. Hast thou not (saith he) seen a heap of dead mens bones? hast thou not seen their skuls without flesh, a grim spectacle to behold, the very eys being wasted and turned into dust? hast thou not seene their mouthes (as it were) grinning and shewing their corrupted teeth, and their other bones lie scattered in the grave? if thou hast seene these, thou hast in them seen thy selfe: where are the tokens of flourishing age? where are those beautifull cheeks? where is bloud and colour in the lips? what is now become of those sparkling & lovely eys? what of the comly nose placed in the midst of the cheeks? where are those locks of haire which were wont to adorne their heads, &c. what is become of all those things which do increase thy pride? tell me, what dreame is more vanishing, what shadow more fitting than is thy beauty, or any other thing whereof thou gloriest?

Fourthly, those also are to be reprov'd which are earth-wormes, and do labour inordinately and immoderately for transitory riches, which are carefull for very trifles, and carelesse for matters of greatest consequence, which toile uncessantly for an estate to leave to posterity, and are compared by *Bartholomew* to children following butter flies, they must sometimes go out of the way in their pursuit, they may misse, and if they catch, it's but a flie to be meare their hands, *Naked we came into this world*, and whatsoever we have gotten here, we must leave it all behind, for *naked shall we go out of the world*. *Saladine* a Mahumetan the great Turk may teach Christians a good lesson; he caused a Proclamation to be made by one of his Priests, a shirt fastned to a speare in manner of an ensigne,

2
on the same day
checked.

4.
Covetousness
checked.

Iob 1.20.

*Knolls Turkish
Hist. pag. 73.*

signe, saying, this is all that *Saladine* Conquerour of the East carries away with him of all his riches: Indeed it is not all, they carry with them a guilty accusing conscience, which will extort from parents curses to their children, because that they to make them rich, became Usurers, unmercifull Land-lords, deceitfull in their dealings, and worldly minded; we can pity others in their miseries, and shall we have no compassion on our owne soules? shall our owne soules now be vile to us, in comparison of which all the kingdoms of the world are but trifles? for *what shall it profit a man to win the whole world and to loose his owne soule? or what recompence shall a man give for his soule?* if the soule perisheth, then all the world is gone with us.

Math. 16. 26.

5.

Deferre not repentance.

This Doctrine should teach all sinners a point of spirituall wisdom, not to defer our repentance & seeking to make our peace with God: the children of this world are wise in their generation, that if they be tenants at will and courtesie, & certaine ere long to be thrust out of their houses, they would looke abroad to provide elsewhere, they would run all the countrey over to get an assurance of an earthly house, and will not thou whiles thou maist provide for the eternall welfare of thy soule? if a man was hungry, and had twenty or thirty dishes set before him, and he knew poyson was in one of them, the danger of that would make him be afraid of the rest; & thou hast a desire to live, twenty or thirty yeares that in possibility are before thee, which thou maist happily live, but in one of them, thou knowest not which, death in probability will come to thee, should not this prepare thee for death alwaies? men that are wise and have enemies, keepe

keepe continuall watch & garrisons in frontier towns for feare of a sudden surprisall: death continually shootes his arrowes abroad, sometimes he mortally smites those above thee, sometimes those below thee, and thou seest some fall dead hard by thee: if thou giuest thy soule to Satan in thy life, how canst thou hope that God will entertaine it at thy death? O then why shouldest thou for the pleasures of unrighteousnesse for a very few daies (little dost thou know how few) destroy thy soule for ever? do thou whip thy soule with the lashes of divine sentences to follow after God, as Saint *Austin* did his, when it was backward and resisted this heavenly work of thy conversion, and let not those *nugae nugarum & vanitates vanitatum*, of those antient sins which did shake his coate and whispered in his eares, dost thou leave us now, and must we part for ever? let not these bosome sins I say, detaine thee in the prison of the devill, but shake them off as Saint *Paul* did the Viper, that they may doe thee no hurt. Neither doth this concerne the unregenerate only, but those also which through the policy of hell have disgraced their profession; instantly to arise from their sin by unfained repentance, a duty praise-worthy in any, and to be practised by the greatest men on the earth. Many heroicall vertues were in King *David*, for none is he more to be honored then for his repentance: it is a goodlier sight to see a King on his knees feeding upon the bread of sorrow, and mingling his teares with his drinke, then to utter divine Proverbs with wise *Salomon*: and what our Saviour spoke of watching, the same doe I speake of repentance, I say unto you all repent, if you are in the field

August. Conf.
l. 8. c. 7.

c. 11.

AA 18.
Renew Repen-
tance speedily.

field, remember *Abel*, if you are a feasting, remember *Iob's* children: when you goe to bed, that you might holily compose your selves to rest, that you may commit the keyes of your doores, much more your lives into the hands of *G O D*, remember the first-borne of *Egypt* which were slaine at midnight by the Angell of the *L O R D*: let Adulterers remember *Zimri* and *Cozbi*, and drunkards, King *Ela* slaine by another *Zimri*; if you walk in the streets, remember those on whom the tower of *Silo* fell, if your hearts begin to turne to the love of the world, remember *Lot's* wife: that which befell them may befall us; it will be then our wisdome by *G O D's* grace to prevent sin, and if we fall into sin, our next wisdome will be to repent of the sin we have fallen into.

6.

Another duty which naturally doth arise from this Doctrine is, to lose no time in doing and in receiving all the good we can; this is the day (appointed to worke) and how short this day is, the *L O R D* alone doth know, but this we know, *the night cometh when in none can work*. Shall the Sun stand still for thee, as it did for *Ioshua*? or go back as it did five houres for *Hezekiah*? doe we thinke we can do good in another world, when we do no good to speak of in this? be not deceived with this dangerous errour, and hurtfull pretention of doing good hereafter, *whatsoever thy hand findeth to do, do it with all thy might*, and the reason is good; *for there is no device, nor work, nor knowledge, nor wisdome in the grave whither thou goest*. Vaine hope of future performances hath undone many: sow thy seed while the seed time lasteth, if thou looke to have a crop and harvest. We may learn this from the

birds

1 King, 16. 9.

Take the opportunity of doing good.

Gal. 5. 10.
Ioh. 9.

Ecc. 9. 10.

birds of the ayre, *the Turtle, the Storke, the Crane and Swallow*, know their appointed times; the waifaring man he travels whiles it is light, then he knowes he is under the protection of the Lawes, the sea-faring man he observes the winde, the smith he strikes whiles his iron is hot; nay we may learne this wisdome from the devill himselfe, *he rageth & doth all the mischief he can, because his time is but short.* Thus of doing good, and so likewise must we let no opportunity slip of receiving good, lay hold of every season which may be an advantage to get heaven, to strengthen and increase spirituall graces, be glad if thou canst heare the Word preached on a working day. Saint *Basil* he preached on a working day, 'and tels his Auditors their thoughts & desires, that he would be short that they might goe about their labour. If such thoughts possesse our hearts, at this or any other time, let us repell them, and remember what the holy father there speaketh, the time spent in Gods service is not lost, for God (to recompense them) removes troublesome businesse, gives promptitude of minde, or strength of body, sends customersto buy their wares, and if he doth none of these, yet (are they no loosers by their paines, for) he gives them a rich treasure in heaven.

Lastly, this point may teach Gods children patience in all distresses, and afford them sound comfort in all estates: they are neerer heaven now, salvation now is nearer to them then when they began to believe; sin and Satan do now disquiet them, but they shall not do so for ever. Many a one can be content to endure hardship a few yeares, nay to be a galley slave

C

under

Ier. 8.7.

Apoc. 12.12.

Basil. 3. Ser. in Hexaem.

7.
Short life a
ground of pa-
tience.

Rom. 13. EN

1 Cor. 2. 9.

2 Cor. 4. 17.

Now Saints are
with Christ

Phil. 3. 20.

Colos. 2. 5.

under the Turke seven yeares, if he had assurance of a great Lordship after that time was expired, and choose rather to be a bondman upon those termes, then to be a free man without them: exercise long-suffering (good Christian) there may be but a day or moneth, or yeare, but a little time betwixt thee and the joyes of heaven. Who would not admire the state of such a beggar, who every houre was in possibility of a kingdome? but behold a greater reward by Gods promise is due to all his children, then this earth can afford; more glorious things shall be theirs, then ever eye hath seene, or eare hath heard, or the heart of man can conceive, which without all doubt by comparison at least, are true of the joyes of heaven. Why then shouldest thou O Christian soule be cast downe, or why shouldest thou be in vaine disquieted? surely if thou wouldest seriously consider, that thy heaviness shall be suddenly turned into unspeakable joy, that all thy teares shall be for ever wiped from thy eyes, and that these *momentanie afflictions* do proportionably worke unto thee, an exceeding weight of glory, thou hast no reason to be much dejected for them.

Thus much of the first Doctrine, the second followeth; but that we may build upon a good foundation, we must first declare the meaning of those words on which we must ground our ensuing Observation.

I desire to depart and to be with CHRIST). To be with CHRIST. Why, was not Saint Paul with CHRIST? was not his conversation now in heaven? and was not the streame of his affection caried to CHRIST? was not he with him in the spirit as with the Colossians, rejoycing

joycing and beholding his happinesse: doubtlesse he was. But this being with CHRIST was not that presence vvhich he desired; it vvas a neerer presence, to be vvhether he vvas in the highest heavens, and to behold the glory which GOD the Father had given him; *John 17.24.* desire is the daughter of indigence and vvant some way, and himselfe doth plainly tell us, *whilest we are in the body, as now Saint Paul was, wee are absent from the LORD;* you may be pleased to observe a difference betwixt these phrases, of CHRIST his being vvith us, and our being vvith CHRIST; it is one thing for CHRIST to be vvith us, this benefit is enjoyed in this life, he promised to be vvith the Apostles, and his Successors, and so by Analogy, he is vvith all his mysticall members to the vvorlds end, but it is another thing for us to be vvith CHRIST; this honour is reserved for the vvorld to come, and it is a state of blessednesse as he spake to the theeft on the crosse, *this day shalt thou be vvith me in Paradise.* Whence I do observe, that

The faithfull soule when it departeth out of this life is immediately after death vvith CHRIST. If the soule of Paul, vvhy not the soule of other faithfull ones? Saint Paul I know, vvilest hee lived, vvas a man indued vvith singular zeale for CHRIST & holinesse of life, and exercised vvith more then ordinary miseries and persecutions; himselfe reciteth a Catalogue of many of them, but as it is not the degree of faith, but faith that justifies, nor the measure of graces, but the having saving graces in truth, that assures us of GODS gracious acceptation of us in this vvorld, so do they also by GODS free promise obtaine reward in heaven,

Doctrine 2.
Saints immediately ascend after death to Christ.

2 Cor. 1. 3.

*Cypr. de mortali-
tate ad finem fere*

*Lib. 4. dist. 21.
Sec. 3.*

Rom. 8. 1.

Against Purgatory.

*Malon against
B. Usher. p. 493.
2 Cor. 5. 1.*

ven, instantly upon the dissolution; as Saint Cyprian spake to *Demetrianus*, though a blasphemous Ethnick, that if he would at the end of his life pray to God for the pardon of his sins, beleeve and confesse him, he should be translated *sub ipsa morte* to immortality, vvhhy not? the soule being purged clearely from the impurity and staine of sin by the completion & state of grace, vvhich gets full dominion in the very moment of her departure out of the body, as *Alexander Halensis*, *Durandus*, and other learned Schoolemen have resolved, and it is not defined in that Church vvhether the deordination of the vwill, and vvhether vitious affections (as too much love to wife and children) remaine in the soule, saith *Estius*, yet doe vve grant this to be true, that the more gracious any man is in this world, the more is he now respected of God, & the more glorious shall he be hereafter. The point it selfe is clearly proved by the new Testament, *there is no condemnation to such as are in CHRIST IESVS*. None, & therefore not to Purgatory paines. For the name damnation extendethro Purgatory, saith *Th. in 4. Senten. dist. 45. q. 2. Sixtus Senensis l. 8. Annotat. 47*. No condemnation saith the Apostle, yes, that there is damnation to the fire of Purgatory, saith the Iesuite *Malon*. Whether will you beleeve? againe, *we know that if the earthly house of this our tabernacle shall be destroyed, we have a building not made with hands, but eternall in the heavens*. St. Chrysostome rendreth it, if, by *when*, to note the time immediatly after death, he saith *we have not I know not after how many years, we shall have*: which may further appeare by the Apostles scope, which was to administer consolation

solation to the afflicted, as appeares by the end of the former Chapter, that they should after death go to an eternall house, *statim post mortem acquirenda*, forthwith to be possessed after death as *Estius* sheweth out of *Photius*, *Anselme* and *Thomas*, which else could be but small comfort unto them, if they believed they should be detained in a fiery prison, farre hotter and more intollerable then any punishment in this world can be; and that the soules of the faithfull were in a state of happines before the Ascension of CHRIST into heaven is cleare, (though neither they nor the Angels were so happy for degree, as after the incarnation of our Saviour, is generally concluded, and by cleare demonstrations confirmed:) the point I say is cleare, I build not my faith on the book of Wisdome, though it binds Papists to the beliefe thereof, that faith, *the soules of the righteous are in the hands of God, and there shall no torment touch them: no torment, then not the torment of Purgatory; but behold a crystall streame which is able to quench the flames of Purgatory; if a wicked man will turne from all his sinnes, &c. he shall surely live, he shall not die: all his transgressions that he hath committed shall not be mentioned to him.* How doth he not remember, if he doth so severely punish that it passeth the imagination of man to conceive the greatnesse thereof? can there be a back reckoning for that which shall never be remembred? & saying, that not a few but all his sins shall be forgotten, will he yet punish them to satisfie for any sins at all? and is it not an easie thing unto the LORD in the day of death to reward a man according to his wayes? Call you this a reward, for a good man to be thrust into a place

Lib 4 dist. 25.
Sect. 2.

Wisdome 4.
1, 2, 3.

Ezek. 18. 21.

Eccles. 11. 26.

Alphonso d Ca-
stro contra her.
her. 5. Bell. l. 1.
de beat. c. 3. j

of torment: this present life is a time of working, striving, running, sowing, and godly living, after death is the time of reaping, of receiving wages, garlands and crownes; an unjust thing it is to detain the labourers wages, which reason I suppose is as strong against Purgatory, as against thole Armenians whom our Adversaries doe worthily confute; and how is it imaginable that if the good in the old Law supposed then dead, went first to torment, that they did not tremble for feare of death: how could they (as they did) depart in peace: & how is it imaginable that God who appointed sacrifices for all sorts of sins & pollutions, should appoint neither expiation nor sacrifice nor satisfaction to be made for the soules of the dead! surely there appears not to us any token of any such thing, and therefore we may fairely conclude, that all the soules of the righteous then were translated into a state of happinesse.

This Doctrine being thus briefly cleared, we may from hence draw many conclusions.

Use 1.
The soule im-
mortal.
Act. 23. 8.

Exercitar.
Evangel. l. 4. c. 23.

Euseb. Eccles.
Hist. l. 3. c. 36.

Hence it followeth that the soule dieth not with the body, as the Sadduces that pestiferous sect amongst the Iewes did damnably maintaine; for as they denied the resurrection and the being of Angels, so did they say, there was no spirit, no spirituall substance at all, saith *Scaliger*, which without all doubt, is the truth in the judgement of *Sculetus*; so grosse were these Sadduces in their apprehensions: and as a wicked branch of this foolish stock of Sadduces there sprung up certaine Arabians which held that the soule perished together with the body, as witnesseth *Eusebius*. A fit doctrine for enlarging the kingdome of the devill:

vill: but that the soule is immortall my Text proveth, how else could it part from the body and be with CHRIST, unlesse it was a separable substance, sith the body is not with CHRIST till after the generall resurrection: whence is there in naturall conscience that accusing power for sin, that feare of wrath, but from this principle that the soule is immortall: never make any question of this, when thou diest, thy soule which is thy better part dieth not, but is taken out of thy body, as a candle out of a lanthorne, and immediately placed either in blisse or in torment.

Hence may we in the second place conclude against the Anabaptists and Socinians, which though they went not so far as the Sadduces to deny the resurrection, yet did these fantastiques dreame that the soule sleepeth till Doomes day, and is in a state of insensibility like some creatures in Winter, *insecta*, till they be quickned and revived by the heate of the Sun, so they of soules, till they be raised by the power of the LORD at the last day: but how then could Saint Paul be with CHRIST: but to say no more against these silly dreamers. I proceed.

In the third place, that conceit also falls to the ground, which prevailed with many of the ancient fathers and with some later writers, that the soules of the righteous see not GOD till the last day, but are kept in certaine receptacles in expectation thereof. I see no profit to the auditory by naming them; the learned if they please may reade, many of their names in *Sixtus Senensis*. But how then (say I) could Saint Paul be with CHRIST: this opinion is an unworthy conceit condemned by the Church, as robbing heaven for

2.

The soule sleeps not as the body.

Balinger contra Anabap. l. 4. c. 10.

3.

Soules departed immediately see God.

Sixtus Senensis bibl. San. lib. 6. Annotat. 344.

for the present of its blessed inhabitants.

4.

*Christ absent in
body.*

2 Cor. 5. 8.

Fourthly, hence also doth it follow, that though **CHRIST** as touching his divinity is every where present, for else he was not **GOD**, yet to us in this world he is absent as touching his bodily presence. For what is it to be with **CHRIST**, but to be present where **CHRIST** is bodily present? and againe, *whiles we are in the body, wee are absent from the LORD*: the Apostle then was ignorant of that unhappy perplexed point which some seeme to defend, the ubiquity of **CHRIST**s body, for howsoever his humane nature (especially in the state of glory) is adorned with admirable gifts, and advanced to the highest dignity, honour and domination, yet doe the natures of **CHRIST** personally united remaine distinct both in essence, properties, and operations. Yea, and themselves confesse that the divine properties belong to the humane nature, not by any physicall transfusion from one subject into another, but it is onely personall and communicated to the humane nature by the grace of personall union: insomuch that the humane nature (as they say) is omnipresent not in being but in having, not in it selfe but in the person of the word, and thus doe they in words at least deny what they seeme to contend for.

*Hannus tracta.
de personâ Chri-
sti. pag. 12.
Philip. Nichol.
l. 1. de omnipre-
sentiâ hominis
Christi cap. 6.*

5.

*Against Pur-
gatory.*

From whence likewise it followeth that there is no Popish Purgatory; the fault is clearely remitted, and so there can be no satisfactory torments required. **GOD** should (me thinks) but mock us, if they say true, as if he should say, I pardon thee thy offence, but I will punish thee for it, I acquit thee of the debt thou owest me, but not of the payment: but why should not
the

the soules of the righteous dying in faith be caried instantly into heaven, as well as the soule of a man newly baptized comming to that holy Sacrament in due manner, and dying before he hath committed a new sin, although he was full of sin before? there is no question of this latter, and why should there be of the former? and if they cannot goe to heaven because Gods justice must be satisfied, what will becom of all those that die a little before the judgement? & much more is the difficulty increased in those which passe in a moment from mortality to immortality, at the very comming of IESVS CHRIST. But I marvel not if Papists do contend for this Purgatory, as being indeed one of the best fires that ever the Pope and his Clergy have had for the heating of their kitchens. For let this be granted that there is such a fire, and that the torments there and in the place of the damned differ but in duration, and there are no torments in this world comparable to those in Purgatory; let their Preachers tell their people such a supposition as this is, if a soule had been tormented in Purgatory thirty yeares, and had by an Angell a choise either to stay in Purgatory one day long, or to returne into the body and do this penance a hundred yeares together, to tread onely on iron nailes which will pierce the feet, to drinke gall mingled with vineger, and to eat the coursest bread, to be cloathed with Camels haire, to lie on the ground, and instead of a bolster to have a hard stone for a pillow, the soule would rather do this penance a hundred yeares together, then to endure in Purgatory one day, saith their Preacher. By this and such like doctrines, the consciences of their disciples

D

are

*Discipulus de
tempore ser. 60.
litera B.*

Apoc. 9. 5.

Pro. 17. 8.

are stung as with Scorpions ; & it is like a gift whither soever it turneth, it prospereth, then may they work them like soft waxe by their charitable promises to apply the meanes for their ease and reliefe out of the place of torments. What a wofull speech was that of our *Richard I.* who committed his soule to Purgatory till Doomesday.

Fox Acts pag. 249.

6.

Against pray-
ing for the dead.Balibaser Ly-
dius Nota in
disputat. Tabor.
pag. 202.

Matth. 12. 36.

Sixthly, this Doctrine overthroweth their Popish prayers for the dead, directed unto God to ease them, and free them from the paines of Purgatory, yea and that kind of kindnes too which many that do professe the Orthodox doctrine, do unwarrantably use in words, and further, as a more durable monument of their mistake, do write upon the grave stones of the dead, God be mercifull to the soule of this dead man. For are they with CHRIST? then do their prayers bring no profit to the dead, but hurt to the living. For to speake the fairest of them, 1. Such prayers can be no better than an *idle word*, for which we must give an account at that day. 2. They are an injury to the dead, and do virtually imply, that such as pray for them are not perswaded they are in happinesse for whom they pray. 3. This practise although it might be perhaps by some qualification justifiable in the intention of the speaker, yet may it breed danger in the conceit of the hearer, who may turne thy voluntary devotion to harden him in the dangerous error of that opinion; if then no benefit redounds either to the dead, thy selfe, or the hearer, its best to leave those formes of prayer which are made for the dead. But ignorant persons being reproved are bold to reply in this foolish manner, what would you have us say

say

say of the dead, would you have us to revile or curse them? Oh perverse minds! as though necessity lay upon you, either to pray for them or to curse them? belike what displeaseth God, pleaseth you passing well: let us speake of the dead as Gods Word teacheth us to speake of them; sure I am, it no where enjoineth us to pray for them, nor furnisheth us with the example of any Saint to that purpose, & yet were their affections to the dead as good as yours. Cannot you use such formes of speech when you fall into mention of them, they are with God, they are at rest, they are happy, their memory is blessed, unlesse you pray for them?

But leaving now these Uses of confutation, I come to those of instruction, which are indeed more profitable for our edification, and more sutable to this present occasion, and the first is,

Feare not death (O thou righteous soule) overmuch; its one benefit wereape from the death of our blessed Saviour, to be freed from the feare of our own death; death is called indeed by *Bildad* in *Iob* the prince of terrors, & by the Philosopher, of all formidable things, the most terrible, so it is to the wicked, or at least there is good cause it should be so, for to such as live without CHRIST, death is as a pursuivant sent from hell to fetch them thither: but they that live conscionably, may thinke of death comfortably, and they may sing that triumphant song, *O death where is thy sting!* they may take this all-devouring serpent without any hurt at all into their bosomes: they that have their debts paid, dare go out of doores, and are not afraid to meet the Sergeant; they dare looke on death, &

Use of Instruction.

I.

Death not to be feared.

Heb. 2. 15.

Iob 12. 14.

1 Cor. 15.

Paulinus in vi-
ta Ambrosij ad
B. August.

Judg. 14. 14.

2.

Mourne not im-
moderately for
the dead.

Chrys. in locum.
2 Sam. 12. 23.

welcome him as the King of heavens officer to give them possession of an everlasting inheritance; we feare our friends when they have a vizour on their faces, but put it off and we rejoyce in them. Excellent was the speech of S. *Ambrose* to the Nobles of his ci- ty, which with threats and flatteries were sent to him by the *Count Stilico*, to perswade him to pray unto God for the continuance of his life, which when the holy Bishop heard he answered divinely, I have not so lived amongst you that I am ashamed to live longer, nor am I afraid to die, because we have a good Lord. Doubtlesse had we (beloved brethren) as much faith on earth as there is joy in heaven, we would not be afraid of death: this is the narrow passage betwixt this life and our countrey: on this side the bridge we have many troubles, many sins, many feares, many temptations of the Devill, which should make us thinke the worse of our lives, and very willing to leave them: but on the other side, we shall be freed from all trouble, from all sin, from all molestation of the devill, & shall be filled with all the joy our hearts can possibly desire. So that hitherto we may apply *Sampsons* riddle, *Out of the eater came forth meate, and out of the strong came forth sweetnesse.*

Secondly, this may serve to moderate our excessive mourning for our friends which die, we hope, in the Lord. *David* exceeded in his sorrow for *Ab- salon*, and was there not a cause: he did not so at the death of the infant. Let us rejoyce Saint *Chrysostome* faith, for the just both living and dead, because they are happy, let us not in an unseemely manner bewaile them by pulling off our haire, baring our armes, tea- ring

ring our faces, or putting on mourning garments, so saith the father; and I say, happy are they which have exchanged a base earthly tabernacle for a princely Pallace, sorrowes for joy, and earth for heaven; and me thinkes our blessed brother now deceased, if he had intercourse with us mortall creatures, would say, to his deare wife lying in her teares, children and friends, as our Saviour did to those pious women that followed him; *Daughters of Ierusalem weepe not for me but weepe for your selves*, you know my fastings, my meditations, my watchings (and know you brethren that godly Ministers do purposely watch and meditate for you, when you are or would be a sleep.) You know my griefe for my owne calamities and for the calamities of Gods Church, and by your owne experience, you may know what sharpe combats I have had with that raging enemie the Devill, and what wounds I have received in the confliet; now do I feare no perils on the land or sea, no perils in the house or in the field, now am I victorious over Sathan and have trampled him under my feet, and now he hath nothing at all in me, and now am I crowned with glory, and would you (my deare friends) be so unkind to me to wish me alive againe, and to run the former hazards? Kings and Queenes are willing to marrie their daughters to forraine Princes, and never looke to set their eyes on them againe, and should we mourne too much for his absence, and not rather rejoyce with him for his happier estate then this earth can afford? When *Iacob* heard that his beloved *Ioseph* was alive, and governour over all the Land of Egypt, his fainting heart revived, no lesse ought the confide-

Luk 23.28.

Gen. 45.27.

ration of the glory of departed servants of G O D, cheere up our drooping and sad hearts for them, and excite us to desire the fruition of the same glory.

And this is my next point to be handled, *I desire* faith Saint Paul, *to be dissolved and to be with CHRIST.*

Doctrin 3.

Fore sight of being with Christ makes willing to die.

Iob 3. 21. 23.

Death simply; not desired. Florus cited by B Usher in his stor. Gotesol p. 132.

2 Cor. 5. 4.

Its the foresight of heavenly glory and being with CHRIST, that makes a man desire to die: Some men indeed would die, because there is nothing in this world for them to expect but misery and shame, and these do little lesse sometimes then *call for the rocks to fall upon them*, that they might end their wretched daies as Iob saith, *they long for death, and dig for it more then for hid treasure*, which rejoyce exceedingly, and are glad when they can finde the grave, this motive swaied not Saint Paul, but onely this that he might be with CHRIST. I grant to desire death simply, as death, is against the Law of G O D and the law of nature, death is our enemy; and is not from G O D creation by creation, though it be truly from him *ultione* to revenge the sins of man, saith *Florus de predest.* or as others say, it is from him *ordinatione*, because in justice he ordained death corporall as one part of the punishment which was due for the sinne of man, and hence our Saviour, CHRIST himselfe who knew no sin at all, viewing death as it is in it selfe considered, declined it, *let this cup passe*, and so did Saint Paul too, *we will not* (saith he) *be unclothed*, the parting of these good friends body and soule without some further end, is a grievous separation; this harmelesse innocent nature teacheth; and as death is further a meanes to cut off all possibility to profit others, and to helpe the poore Church of CHRIST with our labours: thus piety

piety and grace may move them to pray with *David*,
LORD let my soule live. These cautions are premised Psal. 119. 175.
 to prevent mistaking in the point; but now, which is
 to my purpose, Consider death as it is a way & means
 to bring us to the presence of **CHRIST**, so it may be
 holily desired, our Saviour **CHRIST**, who said, *let this*
cuppasse, said also as his death was our life, *I have a* Luk 12. 50.
Baptisme to be baptized withall, and how am I pained till it
be accomplished? and not onely *I Paul*, but we that are 2 Cor. 5. 4.
 faithfull that are in this tabernacle, *do groane earnestly,*
ver. 2. not for that we would be unclothed, but clothed
upon, that mortality might be swallowed up of life; and af-
 ter, *we are willing rather to be absent from the body and*
present with the LORD. Its the love that a child should Ver. 8.
 be borne into the world, not the love of paine that
 makes the mother desire the travell in child-birth;
 excellently saith Saint *Basil*, *properanti ad caelestem pa-* Basil. de laudi-
triam, &c. to him that makes hast to the countrey bus Iustitie;
 which is above, the stay in the body is more grie-
 vous then any paine, or any prison: and it is said that
Peter and *Andrew* welcomed their crosses, as they
 were wont to doe their dearest friends, and imbra-
 ced them in their armes, and saluted them with kisses
 of peace. *Ignatius* encouraged wild beasts to devour
 him that he might be bread for **CHRIST**; Martyrs
 went to their death with cheerefulnesse and songs,
 and ran to the stake as to a garland, and who would
 with *Saul* hide himselfe in the stufte, wen he is called to 2 Sam. 10. 22.
 be crowned a King?

If Abraham saw his day by faith when he was but pro-
 mised, and rejoyced, what cause of joy must it needs be
 to see the Saviour of the world when he is exhibited?

Ioh. 3. 56.

If

Luk 1.44.

If Saint *Iohn Baptist* did leape at his presence when he was in the wombe of his blessed mother, What will his glorious presence effect in them who shall behold him in all his Royalty? if the wise men of the East went a long journey, and rejoyced to see the holy Babe **CHRIST** in the house; what cause of joy will it be to see him sit in his glory at the right hand of his Father, far above all Principalities and powers?

Luk 10.24.

If many Kings and Princes longed for that day to see their Saviour mortall, what resemblance is fit to expresse the joy of those that behold him crowned with glory and immortality? it is a passing glory to be admitted to the sight of **CHRIST** his face, and to receive glory from the brightnesse of his Majestie, and if we were to suffer torments every day, yea the very torments of hell for a time, thereby to gaine the sight of **CHRIST**, it were nothing in respect of the reward.

Use 1.

Wicked ones
cannot be with
Christ.

This Doctrine shewes us the extreame folly of all licentious livers and impenitent sinners; when they looke upon their wicked courses, what foresight can they have but of hell as their just reward? they would be with **CHRIST** (as they say) hereafter, and yet they will not have **CHRIST** to be with them now, and to rule over them; they will sow unto the flesh, & yet would reape unto the spirit; they are stout and will have their sinne though they be damned for it: we will (say those rebels in *Ieremie*) *walke after our owne devices, and we will every one doe the imaginations of his evill heart.* Experience sheweth us that you cannot crush oyle out of flints, nor sweet wine out of sower grapes, and if you be the seedesmen of darnell and cockle, you shall have no harvest of wheate or good

Ier. 18.22.

good graine; you will not live conscionably, and yet you would die peaceably; and though you speake **CHRIST** faire, yet you will loose nothing for his sake; the chaine will make your profession afraid, and reproach will make it ashamed: you love him well you say; but you will be advised not to displease such & such friends for his love; your fore-sight of heaven hath no hands to do good workes corporall and spirituall, nor eyes to shed teares for your sins and the sins of others, nor stomacke to abide a holy and a religious fast, nor flesh to endure this mortification and zealous revenge, nor tongue to speake the language of confession, and zealous, devout and faithfull prayer; if then in your extremities and when your teares approach, you send for us, as *Pharaoh* did for *Moses*, and never till then, and cry unto us *helpe us* and comfort us, as that starved woman did, to the King of *Israel*: Wee answer as hee did that distressed creature, *if the LORD doth not helpe you, how should we?* And now by this time I suppose you are brought to that passe, that **GODS** servants, whom you have in your prosperity despised may say to you concerning all your daubers whom you then respected, where are they now that will prophesie peace peace unto you, your consciences which before were asleepe, being now awakened to heare the erie of your finnes: and these glassees formerly covered with dust as it were, being wiped cleare to represent unto you the disfigured and odious face of your sins; when these evill daies shall come upon you (as they will or that which is worse) you must needs confesse to the terriour of your soules, that we **GODS** Messengers have told you of these thing, and you would not heare us, as *Reuben*

2 King. 6. 26.

27.

Gen. 42. 12.

Psa. 50.21.

2 King. 9.33.

said to his brethren. Your sins which you tooke to be your friends (as God himselfe hath threatned) are suddenly turned to be your foes, and now do appeare as a marshalled army comming in a terrible manner against you, and when God speaks to your consciences, as *Iehu* did to the *Eunuchs*, who is on my side? who? even they will cast you downe and dash, as it were, your blood against the wals, and make you to be trampled upon; and then can you cast your eyes no way without horreur, if upwards unto heaven, they will tell you that you are justly excluded out of that happy place, if you thinke upon hell, the mouth thereof (as you feare) is open every moment to receive you when these evill daies shall come, &c.

2.

Get assurance
of Christ.

Second Use of instruction is, that we would study our selves, and ransacke our soules, and be of good grounds, & to have certaine evidence that our change shall be for the better: mans wisdom teacheth him in Summer to provide for Winter, in youth for old age; if God be better then the world and heaven better then earth, and the soule better then the body, shall we not labour while we live to get full assurance of being with CHRIST, as Saint Paul had, when we are dead? but here is the maine doubt, how I should know and be assured thereof.

1.

Faith gives as-
surance of
Christ.

First, if thou art assured hereof, then hast thou faith, the maine and fundamentall grace, not *fundamentum quod*, that is, CHRIST, but *cui* as a learned Schooleman doth distinguish immediatly laying us upon CHRIST, and as a Captaine, I say not making the graces as heavenly Souldiers, but as bringing them forth to fight according to their severall operations; thou hast I say a lively faith both in that direct act where-
by

by it justifieth, and also by a prudent observation of the worke of faith in thy soule; thou dost by faith believe that thou art justified by faith; thou hast also the attendant companion upon faith, that Christian hope whereby thou waitest on G O D. till hee accomplish all his gracious promises; if we come against the Devill as *David* did against the Philistine, *not with sword, shield and speare, but in the name of the LORD of Hosts,* we are sure to conquer. If we have these graces and by the use of holy meanes do hold them fast, how happy are we! blessed is he that beleeveth the L O R D's words to be all of them true, and blessed is he that waiteth on him, till he manifests the truth of his words, that believeth by faith that G O D is his Father, and expecteth by hope that he should shew a fatherly affection to him; who believes that salvation belongs to him, and waites by hope till he enters into possession of it: if this then be the blessed frame of thy soule, that thou resolvest and hopest to live, and thou resolvest and hopest to die in the armes of thy sweet Saviour, thou art in a happy case.

Secondly, if thou hast this holy affection to die, and assurance of being with C H R I S T, when thou art dead, then dost thou labour for the true sense & feeling of thy reconciliation with G O D, and dost make thy peace with thy brother whom thou hast wronged, by word or deed; if thou lookest to see the face of C H R I S T the righteous Iudge with comfort thou wilt abandon foolish shame, and fond selfelove, thou wilt make restitution, and returne goods in thy hands to the right owner; thou wilt not suffer sin to lie upon thy soule, *nor let thy furrowes in thy field to cry out against*

Heb. 3. 6.

1 Sam. 17. 45.

2.

Assurance of
being with
Christ what it
works.
Matth. 5. 29.

Ezek. 33. 11.

Iob 31. 38.

gainst thee; nor by proportion, the stone and timber of thy house to complaine of thee, Zach. 5. 4. for this would bring a curse to consume them: thou wilt often make thy reckoning even with thy God, for this makes friendship durable, if CHRIST be gone, as he seemes to be at some time from his children, thou wilt seeke for him sorrowing as Mary his mother did, and thou shalt in Gods good time find him in the Temple (as she did) I meane in the use of his holy ordinances.

3.
Spirituell
watch.

Mar. 13. 37.

Matth. 24. 42.

Thirdly, alwaies be vigilant and watchfull; this spirituall watch is nothing but the carefulnesse of the soule to keep spirituall graces in their vigour and activity, and though God hath appointed watchmen over us, yet hath he not appointed watchmen for us, their watching is not in our stead to give us leave to sleepe, but it is to keepe us waking, *what I say to you, I say to all, Watch.* And very good reason, *You know not, (saith our Saviour) what houre your LORD will come;* and our drowsie disposition will be soone rocked a sleepe by Satan, who besprinkles the temples of our heads with his spirituall opium of wicked motions & suggestions, if we do not lawfully strive against them; take heed least thine owne corrupt heart the greatest enemy thou hast beguileth thee not, be prudently vigilant to descry dangers before they come, to prevent all occasions whereby thy happy estate might be lost; the dumbe beasts, as Oxe and Mule, that are without understanding, will not comeneere the place where they have escaped danger, and shouldest thou adventure to the hazard of thy soule? in knowledge be not like the horse and mule, in avoiding dangers be like them. Consider the Devils policy, he is a theefe

theefe; a beggar may safely passe by him, his aime is to rob the wealthy passenger: rub thine eyes often, frequently ransacke thy heart, keep Gods feare fresh in thy soule. *Jacob* could not sleepe when he heard of *Esaú* his comming against him, and *Sampson* had little list to sleepe in *Dalilaes* lap when he heard the *Philistins* were comming on him; delight in the society of the Saints, good company keepes us waking; all these are soveraigne helps to keep us spiritually watching.

Gen. 32.
Iudg 16. 19, 20.

Fourthly, often meditate on death, (die as it were) daily in the disposition of thy soule, and preparation to death; forgetfulnesse of death makes life to be sinfull, and death to be terrible as a destroying Lyon, whereas the sight of savage beasts is not terrible to those that converse with them; looke on death as on the Sun in an opticke glasse, though it be far off, yet it seemes neere at hand, and so in truth it may be neere us, being as a pit covered with snow into which we may suddenly fall; that which many carie in their rings, carie thou in thy heart, *memento mori*; be like to those that in their life times had their sepulchres in their gardens, and places of pleasure, and that they might be mindfull hereof, some had dead mens skulls before their eyes in their most delicious banquets; by so doing, we should prevent a great deale of sin, & it would be as a bitter pill to purge out many noisome humours, and prove that we are truly wise, alwayes ready for death: its an excellent thing when death approaches, to have nothing else to do but to die.

4.
Frequent meditation on death.

Lamen. 1. 9;
Matth. 24. 48.

Fifthly, it is a comfortable signe, if thou dost heartily pray to G O D for this very end as the Saints of

Deut. 32. 29.

5.
Continuall prayer.

Psal. 39. 21.
 & 90. 12.
 Luk 2. 32.

Sozom lib. 1.
 Histor. cap. 13.

6.
 Sincerity.

Esay 55. 7.

G O D have done: prayer is our best guard when we are at home and when we are abroad; G O D will not deny our suits made in C H R I S T his name, because this was one benefit which C H R I S T merited for us. Alas what else should we do when we are every day for ought we know going to judgement? should we not intreat the Iudge to pardon us? should we not with sighes and sobs cry continually unto him to be mercifull unto us? Hier. reports in the life of *Paul* a Disciple of *Anthony* the first Monke, and that not simply for devotion, but to avoid persecution, that this religious man was found dead kneeling upon his knees, holding up his hands, lifting up his eyes, the soule was so devout that the very dead corps seemed to pray unto G O D, now this humble seeking to G O D by prayer that he would make us alwaies ready for death, argues a soule sensible of its owne weakenesse and of G O D's goodnesse.

Sixthly, if thou art sincere and sound at the heart, and walkest with G O D in the uprightnesse of thy soule, and makest this the crowne and garland of thy life, which will never wither and decay, that thou hast all knowne sins, not the outward onely whereof men may be witnesses, but all inward corruptions, as hardnesse of heart, wanton revengefull thoughts and such like, whereof the world can take no notice, if thou magnifiest G O D's graces, and gracious persons, and canst be content out of thy love to C H R I S T, to suffer any thing for C H R I S T, this is sincerity: I say not legall sincerity, that is a perfection too high for us to attaine unto, nor onely naturall and morall integrity, whereby an unregenerate man is guided by the

the light which is in him without hypocrisie (this may the very heathens have) but Evangelicall integrity, whereby the person being accepted for CHRIST, the heart though failing in some particular actions, yet manifests habituall grace by a constant course (in the generall) of a holy conversation.

Lastly, to name no more, if we are truly thankfull unto GOD for making a way for us to goe by death to heaven (by the death of his Son) whose portion by due desert was hell; how *Indith* and *Ester* were magnified for procuring deliverance to their countrymen from outward enemies, the Bible sheweth: how the Grecians honoured *Flaminus* the Romane for prevailing against *Philip* of *Macedon*, and proclaiming their liberty, is registred in heathen stories; with what applauses and acclamations of all the Romans, men, women, and children *Constantine* was received into that Queene of Cities, *Eusebius* the Historian doth relate for vanquishing the Tyrant *Maxentius*, calling him their deliverer, their conserver, their bountifull Patron, a common good thing, &c. here was love and thankfulness we see most earnest; GOD knowes and our owne consciences testifie unto us this day how far we exceed those Grecians and Romans in mercies bestowed upon us, not by a mortall man but by our IESVS, not from temporall servitude, but from the power of the devill; if then our cries and acclamations be to our IESVS constantly, *as theirs were to their deliverers*, and we can joyfully sound forth *S. Paul* *in him*, O death where is thy sting-- thanks be to GOD who hath given us victory through IESVS CHRIST our LORD, this is a good signe of a blessed

7.

Thanks for
Redemption
from death.

Plutar. in vita
Flami.
Florus hi. Rom.
l. 2. 7.

Euseb. lib. 1. de
vita Const.
c. 33. 34.

What comforts
in death.

fed man; and if these are in you, I do assure you that your estate is now good, and by perseverance in them, shall be far better hereafter, & these will comfort you, when all the comforts of the world will faile. What will all friends, riches, and pleasures profit when you are on your death-bed? unless you have this foresight of joy in CHRIST, you live (for ought you know) under GODS curse, the curse both of the Law, & the curse of the Gospell, and you can have no solid joy in any thing under the Sun, no more then a condemned man can have in his wealth and fore-past honour; but have and keep these fruits of the holy spirit, and when death shall come to thee, and take thee (as it were) by the hand, thou hast no cause to shrink for feare, but maist say with *Babylas* slaine by *Decius* that persecutor, in the words of the Psalmist, *Returne unto thy rest O my soule, for the LORD hath been beneficiall unto thee*, now my griefes farewell, & all my wrongs adieu, and now my soule be glad, for now commeth thy rest, thy sure rest, thy sweet and never fading rest; and that which comforted *Hezekiah* on his supposed death-bed, *Remember LORD how I have walked before thee with an upright heart*; that also was a great comfort to this our deceased brother, that he could say to me in his last sicknesse, when I visited him, that he had walked in sincerity, and performed his ministeriall duties (setting humane unavoidable defects aside) with an upright heart, and so I doubt not but GOD sent his Angell to waite at his beds head to cary his soule when it parted from the body, into *Abrahams* bosome.

Esay 38. 3.

Note.

You have heard (beloved) what was Saint Pauls desire,

desire, that was to die; and a reason implied of his desire, for then he should be with CHRIST: hearken with the like Christian attention to Saint Pauls judgement or censure of that estate of being with CHRIST; this is saith he far the better, or (as some expound the words) which is best of all: which occasions a Question, Whether is it better to be with CHRIST in his humane nature, then to be with GOD, whose beatificall vision is said to be the chiefe object of happinesse? To which I answer, that the Apostle doth not compare these together, I meane the enjoying of GOD and CHRIST, as though his chiefe happinesse did consist rather in beholding the body of CHRIST then the face of GOD, but his being with CHRIST, and that estate in glory is compared to his being in this present world, and he mentioneth CHRIST because he in his humane nature had purchased this great happinesse for him, which consisteth principally in the vision of divine excellency: our happinesse is chiefly in GOD but by CHRIST his merit: do we not thinke that many poore exiles stripped out of their inheritance, and banished out of their native soile, do desire to see that day, and that blessed man that should bring them out of their captivity, and settle them in their former habitations, and rejoyce in him as the author of their happinesse: hence I note,

A life in heaven with CHRIST, is far better then a life on earth with men. It is better for the wife to be with her husband then in other company, and is it not much better for the Spouse of CHRIST to be with her LORD, whom she worthily esteemeth as the chiefe of ten thousand? this present life of nature is

F

good

Quest.

Now it is best to be with Christ.

Sol.

Aquin. 1. 2. q. 3. art. 8. sine contradictione.

Doctrine 4.

Christ's glorious presence, the best.

3 Sam. 14.

good, the life of grace is far better, but the life of glory is best of all; it is good to be a babe in CHRIST, it is better to be a strong experienced Christian, but to raighe with CHRIST is best of all; it is good to sigh and sob for sin, it is better to mortifie and to prevaile against it, but it is best of all to be perfectly sanctified, and purged from it. We know that Absolon recalled from exile, and not admitted to see his fathers face in Court, was impatient of all delayes, and so are GODS children after they are called to GODS favour, long to see their Saviour which is far better, which may further appeare by these differences betwixt these two estates.

*Reason I.
Sin in the best
in earth.*

Is it not far better to have the wayward old man in our bosome, the most spitefull enemy and false friend, I meane all the remainders of corruption, the leprosie and poison of sin quite abolished then to have them still in us? while we liue, they will be in us do what we can, we shall finde much ignorance of GOD and all his waies, much folly which keepeth us from taking any thing to heart which respecteth GOD or our selves, much uncircumcision of heart which makes us that we cannot be holily poore in spirit though conscious of innumerable motives which should induce us hereunto, much drosse of selfe-sufficiency which will not let us perceiue what need we have of GODS presence for the quickning, strengthening, comforting, directing and prospering of us in all our wayes, though the breath of our nostrils be not more necessary for our naturall being, then his grace is for our spirituall welfare and comfort; these evils doe renew their assaults on us every day, and notwithstanding

ding we renue daily our indeavouring against them, yet cannot we get that full conquest over them. If we could assemble all the Saints together, and aske them whether they were without sin, what do we thinke would they answer? whether that which *Pelagius* saith, or that which *Iohn* the Apostle saith? How great soeuer their excellency was, if they could be asked, they would cry out with one voice, *if we say we have no sin, we deceive our selves, and there is no truth in us*, and would they perhaps say so more humbly then truly? **GOD** placeth not the commendation of humility in any part of falsity: and therefore if they spoke this truly, they had sin, because they humbly confessed it, and the truth was in them; and if they said they had sin when they had none at all, they did lie, and so did sin in lying, and the truth was not in them, but when we are in **CHRIST** all our sins are quite abolished, and not till then, and therefore to be with **CHRIST** is far better.

August. de natura & gratia. c. 36.

1 Ioh. 1.8.

Secondly, is it not far better to be in such a condition, where we shall be freed from all troubles, miseries, diseases and discontents, then to live in poverty, debts, diseases, disgraces, discontents and infinite crosses? even those things often which we love the best, and expected the greatest comforts from them may prove our greatest crosses, or at least we live in feare and expectation of changes and evils to come; now they that are with **CHRIST** are then and not till then, freed from all those evils which should make our life not over-pleasing to us, and they are not onely freed from those evils, but set in high places out of the gunne-shot and danger of them, and

2.
Death frees from all crosses.

3.
Death freeeth
from all feare.

therefore to be with CHRIST is farre better.
Thirdly, is it not farre better to live in such state where we shall live without feare of displeasing our good GOD, and of loosing his favour, which is better then life it selfe, then to live in feare of displeasing him? from this feare in this life we can never be freed in truth, nor without great danger in our conceit, and it is a great bitternesse to the soule to displease our best friend in the world; from these feares we are fully freed when we shall be with CHRIST, and therefore to be with CHRIST is far the better.

4.
Death freeeth
from all temptations.
2 Tim. 4. 8.

Fourthly, is it not far better to be there, where we shall be freed from the molestations and temptations of the Devill, who as he is crafty, so is he cruell, then to be encumbred with them? Saint Paul we know triumphed, *when hee had finished his course and fought that good fight* against them, and shall not we? these infernall spirits are every where about us: when we are at our best devotions in the Church, one Devill or other *stands at our right hand as at Ioshuabs*, to inrice us to sinne, they have no place in heaven to trouble us when we are with CHRIST, and therefore to be with CHRIST is far better.

Zach. 3. 1.

5.
Death freeeth
from ill company.

Fifthly, and lastly, is it not far better to be in heaven with CHRIST where no sin is committed, where are no false brethren to betray us, then to live in this world which is a very pest-house and *Sodome* full of filthines, and where perhaps we have not one entire good friend in this world? This is the condition of them that are with CHRIST, they are freed from that woe of the Psalmist; *Woe is me that I am constrained to dwell in Mesech*, and from the company of all the wicked,

Psal. 120. 5.

wicked, and shall see with unspeakable joy and comfort the blessed Angels, and the spirits of all the faithfull departed, the glorious company of Martyrs which shine now much brighter then the flames wherewith they were burned, they shall see the blessed Virgin *Mary* the mother of our **LORD**, they shall see the most sacred humanity of our Saviour, and his comely face, fairer then the sons of men; and above all this, they shall immediatly enjoy the glorious presence of **GOD**, and have a cleare sight of the divine face: and consequently to be with **CHRIST** is the best of all.

First, if to be with **CHRIST**, is best of all, then (by the law of contraries) to be with the devils in hell is worst of all; to be borne in sin is bad, to live a slave of sin is worse, but to die in sin is worst of all: to live in a deep dungeon and prison, to be tormented with the sight of ugly devils, & that with everlasting fire without all ease, intermission and hope of remedy, what a wofull thing is it? if some have lost their wits by meanes of some dreadfull sight, yea if the very suspicion of devils hath caused many men to tremble, and the haire of their heads to stand upright, what shall then the terrour and feare of that dark lake be, which is full of many horrible fiends & dreadfull hellish monsters? the appearing of devils in horrible shape, is a far greater evill then is imagined: some body saith (he beares the name of *Cyril*) that one would choose rather to burne in a hot fire, then endure their fearefull sight. Good **LORD** that any Christian should live in the danger hereof, and yet be senselesse? what to be a fire-brand of hell and not to be moved? this stu-

Use I.
The horror of
hell.

*Cyril de vita B.
Hieronymi ad
finem Epistol
B. Hieron.*

Ester 7. 4.

pidity may make our hearts to quake, and our flesh to tremble, and astonish our senses; Oh then pity your owne soules, pity the soules of wretched sinners, and be intreated (brethren) by the sweet mercies of God, by all the sufferings of our Saviour, by all the joyes of heaven to *seeke the LORD while he may be found*: if the danger of sin was onely to be bond-men and bond-women, as Queene Ester said to *Abashuerus*, I would have held my tongue, or I would have beene lesse importunate with you, but the punishment is a thousand times greater, and I am at this time Gods Messenger, to bring heavy tidings unto sinners, and I will tell you what you shall find true by experience hereafter, that you who are despisers and contemners of Gods Ordinances, formall professors having a shew, not any power of godlinesse, malicious persons, &c. shall after a little time, yea a very little time, cry out, Wo, wo, wo. Ah what an unfortunate wretch am I, that have lost all hopes of heaven! time was when happinesse was offered to me, but I (foole that I was) rejected it, now alas shall I weepe and waile for ever. A litle City as I have somewhere read, resisted *Alexander*, he lighted a torch and vowed that if they submitted not themselves before the torch was burnt, he would burne their City into ashes; our life is like the burning of a torch; now must thou yeeld up thy selfe to be ruled by the LORD, or burne in hell, not as that City for a short time, but for ever: the everlasting flames of hell cannot burne out one staine of sin out of thy soule. What great benefits didst thou receive of the world to allure thee to loose heaven? and what if thou hadst gained much riches and many pleasures,
and

and enjoyed them a hundred yeares: all those are gone, and all are nothing in comparison of the least torment which thou there must suffer; then wilt thou cry out, oh unhappy pleasures, oh unfortunate riches, oh miserable time wherein I foolishly blinded my selfe! *Ethelburga* wife of a King *Iva* Saxon King in this Land, *Anno Dom. 709.* by a godly policy won her husbands heart from carnall delights: on a day they had all outward solaces that heart could wish, the roome richly furnished with plate, they had sweet & pleasant musicke and delicate cheere; she caused the same place to be strewed with dung, and to be as loathsome as they could make it, she intreated and prevailed with the King to repaire thither, & beholding it, he mused in his mind of the change, she tooke the opportunity, and thus said unto him, where are yesterdaies delights, good cheere, and rich furniture? are not all such things as wind and vanity which passeth away? and with these and the like speeches she drew her husband to a mortified life. Oh that this or the like consideration could reduce the lovers of pleasures to the love of the ever-living God! if the damned in hell could have but another life in this world, nay if those which have but seene them, or rather (as I beleeeve in my instance) the strong imagination of such a terrible sight; I would not wonder if they proved the greatest Saints on earth. Venerable *Bede* tells (as he thinks) a true story, of one *Drihtelm* by name, (the man lived in *Northumberland*) who was raised from death to life, and reported wondrous things which he had heard and seene both of joy and paine, which wrought this great effect (as there

Guliel. Malmesb. Continuator Bede c. 3.

Bede hystor. Angl. 5. c. 13.

there is chronicled) that he utterly detested this present life, and abandoned all worldly cares, chastised his old impotent body with daily fasting, plunging himselfe in Winter season into the cold water, singing of Psalmes and devoutly praying, and when the beholders said, Brother *Dritbelme*, this is a marvellous thing that you can possibly suffer such bitter and sharp cold; marvell not (saith he) for I have seene places colder then these. Let this move thee to seeke the LORD while he may be found, the benefit of this life you cannot long enjoy, and when it is once past, it is ever past, you cannot recover it though you had in your power a thousand worlds to give to redeem it.

Courage against death.

And as for us fellow souldiers and deare Christians, let us hold fast that goodnesse which we have, let us play the men, let us be courageous, constant, and never weary of well-doing; let neither devill nor man take our crownes away from us, never looke to enjoy a state which is best of all, without much opposition. *Pharaoh* will pursue you with all his power to bring you back into servitude, but do you like stout Champions repell the temptations of the devill, as *Gregory Nyssen* instructeth you. Avant thou cursed and unhappy creature, I am a dead man, a dead man loves not bodily pleasures, a dead man is not caught with riches, a dead man slandereth not, a dead man is no lier, &c. now have I another kinde of life, and another rule of life then formerly I had. I have learned to contemne earthly things, and to set my mind on heavenly things. That which Saint *Hierom* spoke of judgement, we may apply to the joyes of heaven, let them be painted on the walls of our houses, and in every

*Gregor. Nyssen.
Sancto Bapti.
Oratio.*

*Hiero. Epist. ad
Eustochium.*

every corner therof, that they may be alwaies before our eyes : as Captaines do encourage their Souldiers to fight for their country, lives, profession, &c. so do I say to you brethren, it is the LORD of Hosts whose battailes you fight, it is your own salvation which is in hazard, your enemies would rob you of grace, and deprive you of happinesse ; if you give up your weapons you are undone and firebrands of hell, be valiant therefore and keepe this treasure, this pretious treasure which CHRIST (saith S. Bernard) did judge to be more pretious then his owne blood ; if I had kept the blood of CHRIST which dropped from him as he hanged on the Crosse in a glasse, how carefull should I be to keep it? and must I not be carefull of my soule which is a pretious treasure kept in an earthen vessell? if thou art poore in thine outward estate, and CHRIST be thy portion, thou art rich enough, care not for outward poverty, be the LORDS servant now, & thou shalt be with CHRIST hereafter, which is best of all. If thou art afflicted in thy body with any grievous disease, care not for that ; if afflictions work kindly to mortifie thy sin now, thou shalt be with CHRIST hereafter, which is best of all ; if thou art basely esteemed and persecuted by wicked men, care not for that ; if this be for righteousness and out of a desire to keep a good conscience, thou shalt be with CHRIST hereafter, which is best of all. If thou hast but weake indeavours and a litle strength to goodnes, if thou strivest to be better, & art a conquering thy sin, be not daunted hereat, thou shalt be with CHRIST hereafter, which is best of all. And to reflect upon our deceased brother, now hast thou happy soule that

Bernard. ser. 3.
de Adventu
Dom.

which thou hast so much longed for; thy death is the death of all thy defects, & the beginning of everlasting happinesse; thy faithfulness, thy integrity, thy zeale have procured to thee a crowne of glory, now hast thou thy fill of happinesse; oh blessed art thou that maist see the LORD face to face, that thou maist enjoy the happy sight of thy sweet Saviour; thou beholdest thousands of Angels, the Assembly of our first Parents, the seates of the Apostles, the tribunals of the Prophets, the scepters of the Patriarkes, the crownes of the Martyrs, and the praises of all just men made perfect, as Saint Basil saith.

*Basil. de Bapt.
jol. 147.*

V E R. 24. *Nevertheless to abide in the flesh is more needfull for you.*

Coherence.

Our Apostle hath made it knowne unto us, why in respect of himselfe he desired to die, and of this I have already spoken: now doth he in this verse acquaint us with the reason, why he should desire to live, because his life made more for the profit and advantage of the *Philippians*, then his death could do. For making the way to the maine point which I do onely aime at, five things are to be cleared.

Exposition.

1. What is meant by Flesh? the mortall body in which the soule dwelleth by a Synecdoche, flesh being a conspicuous part thereof.

2. What is it to live in the flesh? it is to live a naturall life preserved by naturall meanes, as eating, drinking, sleeping, &c. we walke in the flesh though we do not warre after the flesh; yet take him not as if he meant to abide alwaies in the flesh, and by a privilege

2 Cor. 10. 3.

ledge to be exempted from death which is appointed for all men, but he meanes deliverance from those present bonds, and the continuance of his life for a time to the furtherance of their faith and joy. Phil. 1. 12.

3. Marke here and in the former verse that our Apostle speakes as if his soule was himselfe, and as if his body was no essentiall part of man, this is not true in propriety of speech, and therefore is to be taken improperly by a Synecdoche, *Integri pro membro*, the whole is put for a part, & here for a principall part of *Paul*, the same trope in the like phrases touching our Saviour *CHRIST*, is by a kind of Appropriation called by Divines the Communication of properties; and these are usefull termes happily invented to cleare these and many obscure Texts of Scripture touching our Saviour. But to returne to our Apostle: St. *Paul* consisteth of flesh and spirit, or soule and body, and yet Saint *Paul* saith, for him to abide in the flesh is more profitable for them. When hee died he was with *CHRIST*; how? not with his body, but with his soule: Saint *Paul* is dead and hath scene corruption. How? in body, not in soule. Saint *Paul* in propriety of speech abideth not in the flesh, but his spirit a principall part of *Paul* that is it which during the terme of his naturall life abideth in the flesh or body. Iohn 3. 13. &
Iohn 6. 62.
Acts 10. 28.

4. *More necessary*] This is not spoken simply but comparatively, it was not absolutely necessary for the Church that St. *Paul* should live, for God could even then, as after his departure he did, provide other Instructours to build his Church and House, but yet it was more necessary for their profit that he should live thendie.

5. *For you*] But why more necessary? was it not because his appointed time to die was not yet come? this is true, but personall. He mentioneth that which concernes the *Philippians*, that they might take notice how carefull he was for them, and how thankfull they ought to be to God for him.

My life is more needfull for you, for the furtherance of your faith and piety.

Q. Did Saint *Paul* desire to live onely for the good of the *Philippians*?

Sol. He neither saith it, nor thinketh it. He saith his life was more needfull for the *Philippians*, so it was, but he saith not only for them.

Q. Why then doth he only name them?

Ans. Because he only writeth to them.

Good Sheep-
heards preferre
the weljare of
their sheep to
their own glory.
*Chrysost. in lo-
cam.*

Behold a patterne of admirable love in a Shepheard to the sheep of *CHRIST*, preferring their welfare to his own present glory. What Merchant (saith Saint *Chrysostome*) having his vessell fraught with rich commodities, if he could safely arrive at a haven would doubt to do so, rather then be still tossed in the sea? What Champion would strive for the mastery when he might wear the corruptible crowne? What Commander when he might rest at home in glory after a triumphant victory, would rather still continue the fight to the hazard of his life and honour? & yet this is *S. Pauls* choise, wherein he resembles a woman that hath husband & children, her husband is in a far country & she is with her children; she may go to him whom her soule doth chiefly love, and there she shall be abundantly provided for, but then she must leave her children behind her, & what then

then will become of you my poore children? it would be better indeed for me to be with my husband, but it would be worse with you then now it is; for your sakes therefore it is that I neglect mine owne present honour to do you good. Leaving this discourse, the words do naturally yeeld us this Doctrine, which I will handle being pertinent to our present purpose.

The life of a faithfull Minister doth more good, and is more profitable for Gods people then his death: This doth St. Paul witnesse of himselfe, yet from this particular and worthy example, the grounds and reasons of his assertion being common, and the same in others that they were in him, the doctrine is generally true of every faithfull Pastour, that they doe more good to the living Saints while they themselves doe live, then when they are dead. The Word of God in the mouthes of the Ministers is not weake, but mighty in operation, able to cast downe strong holds and whatsoever opposeth it selfe to it: though Satan be the strong man that keeps possession, yet the Lord is stronger and can cast him out. See the efficacy and wonderfull working of the Gospell, that Saint Paul could say for his part only, that from Ierusalem round about unto Ilyricum, he had fully preached the Gospell of CHRIST, and as the lightening commeth out of the East, and shineth to the West, and as the Sun going forth is from the ends of the heaven, and his circuit to the ends of it, and there is nothing hid from the heat thereof: so in Saint Pauls time the Gospell was come into all the knowne parts of the world, and brought forth fruit, as it did amongst the Colossians; thus did the Gospell strangely spread it selfe by the preaching of

Doctrine 5.
A Ministers life more profitable then his death.

Rom. 15. 19.

Matth. 24. 27.

Psal. 19. 6.

Colos. 1. 6.

Gods servants, even while Saint *Paul* himselfe was alive, and after the Apostles by their Successours as they were Pastours: as the soule in the body, so were Christians dispersed in the world, even the Getulians, Moores, Spaniards, Galls, and the Britans, the Sarmatians also, Germanes and Scythians do believe in CHRIST, before whom the gates of all Cities are throwne open, and none are shut against him, before whom also the iron locks are broken, & the brazen gates are opened, i. e. the hearts of very many that were holden fast locked by the devill, are now unlocked by the faith of CHRIST, faith *Tertullian*. What instrument was ever too weake to effect Gods will, if he tooke it in hand: though the Apostles presence was but weake, & their speech rude, and their words distastfull and unwelcome to the world, yet did they prevaile, or if they had been to preach to Infants and children not seasoned with inveterate idolatry, it had been no great mastery to have brought them to the faith of CHRIST, as it was no great glory to the Spaniard, to vanquish the Indians, when *Benzo* the Italian reported that he durst be one of the 25. that would fight with tenthousand, nay with twenty thousand of that naked people: but the case is altered now, for 1. The Apostles were but few for number and of no great reckoning in the world: 2. For the same men to teach a strange doctrine to believe on CHRIST crucified, and to be ready to lay downe their lives for him, if they looked to go to heaven. 3. To preach to the world when many of them did seeke after wisdom and secular Philosophy, as did the Grecians, many after state policy and war, as did the Romans, and

*Tertu. adversus
Iudaos.*

a Cor. 10. 5.

and all of them trained up in a long continued will-worship, and damnable idolatry of a deep die, yet the Gospell by the preaching of it, as *Aarons* rod amongst the serpents of the Magicians devoured them all, and brought them to acknowledge allegiance to it; surely this should make us cry out, as the people did upon the prooffe that *Elias* made, *the LORD he is GOD, the LORD he is GOD*. Now the LORD doth this great worke by the Ministry of living men, and sometimes by weake men, that the excellency of the power may be ascribed to GOD and not to man: and thus you see in generall the great profit which accompanies the worke of the Preachers in the plantation and foundation of Churches: let us consider some particular benefits which redound to them which are actuall members of a visible Church; and they are either 1 in regard of the bad, or 2 in regard of those that are good, or 3 in regard of all sorts both good and bad.

First, I say their life is more needfull in regard of those that are actually as yet in the state of unregeneration, and that in a double respect:

First, to be a powerfull meanes of converting the Elect, and to bring them to all the degrees of salvation: other professions do aime at the good of this life; the Physician at the health of the body, the Lawyer is for the right of his Client, but the end of the Ministry alone, is chiefly to save mens soules; Vocation, that is *by the preaching of the Gospell*; Iustification another degree of salvation, that is for *CHRIST his sake by faith which is given by hearing the Minister*; Sanctification another degree of salvation in this life, is *by preaching*

2 King. 18. 39.

I.

I.

Ministers convert soules.

2 Thess. 2. 14.

Rom. 10. 14.

Matth. 5. 13.

2 Cor. 3. 8.

Ephes. 4. 11.

2.

Ministers re-
straine mens
corruptions.
See Bradward,
de causa Dei,
l. 2. c. 3.

preaching of the Word, in regard of dying to sin: the Minister is as *the salt of the earth*, in regard of living to righteousness, *its the word of grace by which we are sanctified*. What had become of *Paulus Sergius*, of *Onesimus*, of *Lydia*, and of many Churches if they had not beene called to God by the preaching of Saint Paul, who restored those to life saith S. *Chrysostome*, which had fixe hundred ulcers by sin: but what need I instance in particulars; the consciences of millions converted, can witness that Ministers have beene their spirituall fathers, their preaching hath beene the key to open the Kingdome of heaven, and they are appointed by God for the gathering of the Saints.

Secondly, their life is profitable, if not to convert, yet to civilize people, and to restraine the corruption of nature; even reason and Philosophy over-ruled *Pythagoras*, by nature the worst of men, as *Philomon* the Astrologer conjectured, to conquer his naturall propensions to vice, and to become (as his Schollers thought) the best and the most worthy man that lived; much more effectually sure is the Word preached to produce morall vertues, and to enable some to doe morall workes rationally, out of the sway of right reason, though not obedientially with a pure intention to obey and glorifie God; preaching is a banke to hinder the inundation of sin, and to keepe men in outward conformity, this keeps calmenesse upon the face of the Church and mankind, which otherwise might degenerate into savage brutishnesse. *Herod* was better by hearing *Iohn*, and reformed many things that were amisse, and by their meanes they may have many graces of the spirit, it is the influence of the same

Sun

Sun which ripeneth both the grape and the crab, it is the same spirit also which helpeth the wicked in their morall, and the godly in their spirituall workes, those I speake of may have illumination and a taste of the heavenly gift, and may propagate Gods truth to others, as *Ioash* the King did all the daies of *Ioboada* the high Priest, and *Veziah* in the daies of *Zachariah* the Prophet: and who sees not that the presence of a godly man doth bridle the tongues of the wicked from wicked speeches, though sore to their griefe, as *Iob* saith, *in my prosperity the young men saw me and hid themselves, the Princes refrained talke, the Nobles held their peace, &c.* and the same is reported of *Cato*, that they would forbear to speake uncomely things on the stage while he was present: and if swearers rap out unawares prophane oathes in the presence of a grave man, they checke one another, know you not that such a one heard you? the devill dares not shew himselfe a devill in his colours in the presence of such a reverend man as this our brother was.

2 Chro. 24. 21.

2 Chron 26. 5.

Iob 29. 3, 9, 10.

Secondly, the life of a Minister is more needfull then his death, in regard of those that are effectually called.

2.

First, because there is after conversion much corruption and sin in Gods people to be mortified, whereof they may justly complaine as did *Saint Paul*, *Rom. 7.* the best Christians are like peeces of gold, they are too light and must have their graines of allowance to make them currant, *who can say my heart is cleane?* he proposeth the point in his armour by way of demand, making his chalenge to all the world with his triumphant negative, knowing that no man durst

3.
Ministers mortific reliques of sinne.

Pro. 20. 9.

step forth, none could justly say, I am entirely innocent, I am as good as I ought to be, as good as the holy Law requireth that I should be. Private helps I know, as prayer, fasting, meditation, have their force to abate the strength of sinne, that yet the lively two edged sword, the sword of the Spirit in the mouthes of Gods Ministers, hath the preheminance, that is the *fire to wast it, and the hammer to bruise* a hard heart.

Ier. 23. 29.

4.

Ministers discover secret sins.

Psal. 19. 12.

Basil in *institutio
aspiran. ad vitam
perfectam.*

Secondly, their Ministry is needfull to discover sins after renovation: there are secret darke corners in our hearts which are deceitfull, wherein wickednesse doth lurke. *Who can tell how often he offends? cleanse me from secret sins.* If unknowne sins were in David, who was a man of an excellent spirit, of great understanding, and a strict examiner of his owne heart, can any man say in truth he is free from them? Saint Basil saith, it becomes all men to acknowledge that they are not worthy to speake before the divine Majesty, because they are sinners: we are guilty of many faults which we know not, in that respect we may say with our Apostle, I know nothing by my selfe, yet am I not justified thereby, that is, I sin greatly, but I do not understand it. Hence the Prophet saith, *who understands his faults?* thou wilt confesse if thou art wise, that thou art a greater sinner then other men: so Basil, private meanes such as are the looking into the law of liberty, friendly reproofes, and instruction, and such like, are much availeable, yet that which doth most lively discover it, is prophesie, that is it which unbowels corruption, and best displaies the hidden nakednesse of old Adam, and which doth exceedingly advance the honour of the Ministry by the preaching of

1 Cor. 14. 25.

Heb. 4. 12.

of the Gospell, Angels, yea chiefe Angels, as Principallities and Powers have learned, what formerly without sin they did not know, *the manifold wisdom of GOD in the dispensation of the unsearchable riches of CHRIST to the Gentiles.* Ephes. 3. 10.

Thirdly, many are the steppings aside out of GOD's way, in regard of actuall sin even in the most sanctified, *in many things we sin all.* David did so, and Peter did so, & what sheep of CHRIST doth not for checks of conscience, I know, and GOD's fatherly chastisements are good helps to reduce us into the right way; the one is our bosome remembrancer, and the other is like to *Jonathans* arrow, which hath GOD's message in the feathers, yet neither conscience nor crosses have power comparable with CHRIST his voyce in the preaching of the Word, to procure our revocation into GOD's wayes.

5.
Ministers re-
voke men into
the right way.
Iam. 3. 2.

Fourthly, Christians ought to be confirmed in their gracious estate, yet whose faith is so constant, that it admits no wavering? whose patience is so fixed, that it admits no staggering? the clearest Suns of the Church have beene more or lesse eclipsed in their faith, their patience and their piety: of all outward meanes to make us hold out, preaching is the principall, that is as *goads* to pricke men forward that are under the yoke of CHRIST, that is as *salt* to sweeten them and to keep them savoury; it is with our hearts as with our soile, which is not like the Land of *Canaan*, the former raine after seeds time at the fall of the leafe, and the latter raine at the spring, to ripen the fruit sufficed, insomuch that Saint *Hierome* living in *Canaan*, rarely saw raine there in *June* and *July*, but

6.
Ministers con-
firme grace be-
gunne.

Matth. 5. 13.

Hiero. in Amos

our soile though now well watered, yet except it be well refreshed and often comforted with drops of raine from heaven, will parch and wither.

7.

Ministers increase grace.

Itero. ad De.
mstrum.

Lastly, to name no more, they are notable meanes to increase the vigour and lively-hood of saving graces; they are bellowes to increase the flame, as a sweet raine to make the LORDS inheritance to thrive in goodnesse, they are as milke and wine, and meate to make the children of GOD to shoote up to their just stature, and as a strong gale of wind to carry their vessels to the desired haven, as *Hierom* saith, *Pugilum fortitudo clamoribus incitatur*, though Champions fight valiantly, yet their courage is enflamed by the acclamations of the by-standers, so is it with you; when we pray, exhort, beseech that that which you doe well, you do it continually, more sincerely and zealously, What good soule by experience findeth not graces excited, good motions kindled, holy resolutions furthered and gracious operations intended by a profitable Minister?

Reason 3.

Ministers cause
blessings.

1 Kings 2. 12.

1 Kings 13. 14.

Exod. 32. 25. "

Num. 16. 47.

The third Reason why the life of a godly Minister is more profitable, is in regard of all both good and bad, as touching the continuance of blessings. For he is as *Elisha* said of *Elias*, and King *Ioash* of *Elisha*, *the chariots and the horsemen of Israel*; he fights while he lives, and bends his forces against all manner of sins, which make a people naked and expose them to the wrath of GOD, *hee stands in the breach betwixt the living and the dead, to avert the plague, and to make an atonement for the people*, as *Aaron* did: and doubtlesse the man of GOD must be a good part of those righteous ones for whose sake the Sun is darkened,
and

and that the Moone gives her light, that the frame of heaven and earth continues as we see this day, as *Iustin Martyr* sheweth; they are a good part of those impregnable bulwarkes against all enemies, as *Theodore* shewes in a memorable example when *Constantine* the great was dead. *Sapor* the King of *Persia* did strongly besiege *Nisibis*; there was a holy man of God, *Iacobus* by name in that City, the Citizens beseech him that he would shew himselfe upon the walls of the City, and pray against the enemies, which he did, and the LORD sent a cloud of flies and gnats amongst the besiegers, which dispersed them. Behold a whole City saved by the meanes of one religious man, and hence also it is a signe of Gods wrath and heavy displeasure, and a forerunner of farther judgments, to have excellent instruments of God taken away, and therefore the LORD purposing to visit the Jewes for their iniquities, threatens to take away from them the Iudge & the Prophet; and the LORD useth as himselfe speaketh, *To take away the righteous, that their eyes may not behold the evil to come*, though this be little laid to heart as there is said. When we see a gardiner take away the wall and fence, plucke up the choicest plants, take away the ornaments and beauty of it, and lay it open for the beasts to enter, we may suppose he intendeth not to continue, but to deface his garden; so when we see the evident footsteps of Gods wrath, and the fire of his jealousie (as it were) breaking out by the smoake, beginning to appeare by taking away profitable men as plants of his garden, which his owne right hand hath planted, we must lay it to our hearts, as a probable token prece-

Iustin Martyr
Apol. 1. pro
Christianis.

Theod. Sanctor.
Patrum histo-
ria Iacobus.

Esay 3. 2.

Esay 57. 1.

Cum aliquis
(vultu & spe-
cie gravitatis
reverendus) de-
cidit afflictor,
quia destruitur
grex juvenum
muro senilis de-
nique peritura
urbis aut malo-
rum imminen-
tium vel futura
lapis hoc pri-
mum indicium
est, &c. S. Amb.
de Cain & A-
bel, l. 2. c. 3.

ding a heavy judgement; by which it doth appeare, that the wicked do enjoy temporall blessings by the life and prayers of a good Minister.

Use 1.
Against invo-
cation of Saints.

Ioh. 14. 13.
& 16. 23.
Rom. 8. 34.

Heb. 9. 6, 7, &c

Revel. on Col.
fol. 171. lin. 9.

Use 1. Is of Confutation to the Church of Rome, which do maintaine the invocations of Saints departed, and say that their favour with GOD (which we deny not) is improved, and that their affectionate notice of the peoples necessities, continues greater after death then when they were alive; if so, the speedy dissolution of Saint Paul, had beene as expedient for the Churches which he had planted, as for himselfe, for so (to use their owne language) they might have had a new Patron in the Court of heaven, and it would be expedient for the benefit of the Church militant, that the godliest Ministers should die the soonest and the fastest, for so they may become more then Apostles, able to heare the prayers and undertake the Patronage of many thousands with whom they had no commerce while they lived; but it was never profitable for the Church to be deprived of the godly Pastours bodily presence in this respect; this is to rob CHRIST of his prerogative, sitting at the right hand of his Father; in the Tabernacle of this world, as was in the first Tabernacle, we may find many Priests to imploy as Agents for us with GOD, but in the *Sanctum Sanctorum*, the second Tabernacle, there is but one Agent who hath Royall commission to deale betwixt GOD and men. I dare be bold to say, that if the Angels and Saints would take the honour that the Pope and his Clergy would give them, they should all go to hell and leave the joyes which they now have.

This

This point serves for the reproofe of such persons, which feele no sorrow for the losse of the chiefe stayes of the Church, which are like a Dove without a heart, and like the drunkards are stricken and yet feele nothing, which loose an eye and are senselesse in this losse, which have their master-pieces and posts that hold up their house removed, and yet lay it not to heart, which have the pawnes of their peace, and the pledges of their posterity taken from them, and regard it not: these mens affections had need of the spurr, which have stony hearts, and bowels of brasse, which are not pensive at all for the losse of a deare brother, which perhaps as Saint *Austen* complaines, can weep when he read the story of *Dido* and of *Troy*, and such fabulous reports, but he could not do so for the miseries of Gods Church, these men are as far from sympathy towards the miseries of Gods people, as from an inward feeling of the tender mercies of God to their owne soules; the harder the heart is, the worse it is, and the worst of all is hardest to mourne for so great a losse.

Thirdly, and much more doth this Doctrine condemn their practise, that if their Pastour be a faithfull teacher, one that keepes nothing backe from them, but delivers unto them the whole counsell of God, as *Paul* did to the *Ephesians*; if he denounceth the judgement of the Lord against sinners, if he layeth the axe to the roote of the tree, and launceth their festered sores to the very bottome, they do even for their worke sake, esteeme them as *Ahab* did *Micaiah* to be their enemy, and the more he loveth them, the lesse he is beloved of them, and do wish from

2.

Losse of Ministers not regarded by many.

Hos. 7. 11.

Pro. 23. 35. &c

Ier. 5. 3.

3.

Hatred of powerful Ministers blamed.

Acts 20. 27.

from their hearts that he might not live amongst them, but do labour to make him weary of his life by vexing him, casting many times the very name of a Priest, as a terme of reproach upon his face; the abundance of this Manna and bread from heaven, makes them to loath it and the Messenger that brings it. The reasons of both: 1. Because such men feele not their sin nor their misery for sin. 2. Nor tast the comfort, sweetnesse and power of grace. 3. Nor do consider that Presbyters are G O D s hands to conveigh graces to them; hence do these fellowes scorne them in their hearts, and so have as it were a brand set upon them to be ^{and} Atheists, irreligious persons and despisers of C H R I S T as that ancient and holy father *Ignatius* phraseth them.

Ignat. Epist. ad Trahian.

4.

The death of good Ministers to be lamented.

Eccles. 4. 2.

A&S 8. 2.

Bradford.

Fourthly, this consideration that the life of a good Pastour is more profitable then his death, should put us in mind of a duty to mourne and grieve for the departure of an eminent member in the Church: G O D is not liketo the Persian Kings, *in whose presence no mourners were suffered to come*, but godly mourners are alwaies welcome to G O D. See the practise of this duty but in one example, *the devout men that buried Stephen made great lamentation over him*, though Stephen was a Martyr, and which was his honour, the first Martyr too, and if I well remember, a Martyr saith, *if there be any way to heaven on horsebacke, it is by Martyrdome*; yet did devout men make great lamentation over Stephen. See the bowels of men indued with G O D s Spirit, they are full of affection, full of tendernesse, so that the streames thereof do overflow the banks; and good reason, they have fewer friends remaining, and

and fewer helpers, fewer prayers are made unto **G O D**, and fewer remaine to whom they may do good, and from whom they may receive good. And according to this present occasion let us practise a duty which we owe in regard of our deceased brother, even to mourne: away with that Stoicall opinion which allowes not their wise man to sigh or change countenance at any crosse accident, this neither sorts with religion nor reason. No, we have cause all of us to mourne, not you only of this town, but your neighbours round about you, nay this whole Country; and say as *Elisha* to *Elija*, my father, my father, the Chariots and the horsemen of Israel; he by his fastings, often and extraordinary prayers, often hath stood in the gap, and mightily wrestled with the **L O R D** to keep away judgements; and like another *Elijah* hath left his mantle, or *Dorcas* her garments for the poore, some godly works, the fruits of a sanctified heart and braine behind him, and many no doubt are strangled in the wombe by his death which shall never see light.

Touching the beginning of his studies, they were not so commendable as could have been wished; he was tainted by his Schoolemaster in his youth, and continued a Papist in heart at *Oxford* certaine yeeres, and resolved with one * *Anderton* his schoole-fellow, to have gone to the Seminaries beyond the sea: but **G O D** happily crossed that designe, and effectually calling him to the sight of his sins, and the light of his truth, drew good out of that evill, and taught him so much the more to detest popery, and to discover hypocrisie and dissimulation in **G O D**s worship and

Master Boul-
tons life.

* Sometimes
a Cantabrigian
& student in
Christ's Col-
ledge.

in ordinary conversation above the ordinarie straine of Writers.

How industrious a student he was in the University, his many note bookes left behind him will beare witnesse, and how well reputed he was for his learning as his other exercises, so his publike disputations before King JAMES will testifie.

But Learning is nothing, Industry is nothing to be praised before GOD without grace; grace hath the preheminance and gives the luster to all the rest; the LORD enriched his heart with a great measure of grace, hence is it that his life was unstained and without reproofe; though he was not freed from infirmities, yet he was from crimes.

Hence it was that he was so laborious in his Ministry, a true student he was all his dayes, as appears by his library though great, yet very few bookes in it which were not read over and noted in the margin, and he attained that high straine of grave eloquence, familiar to him, scarce imitable by any others; you were twise a weeke ordinarily fed with Sermons and Catechismes, and with the Exposition of Scripture on Holydaies which would have beene acceptable, wholesome foode I am sure, to the most learned auditory of the Land.

And though he was so greata Clerke, and so famous, yet was not he ambitious nor sought great matters for himselfe, and he doth beseech an honorable Knight, to whom he dedicated his last booke, and all others in him to do him that favour, nay that right, nay that honour, not to conceive that he had a thought that way.

Epistle Dedicatory to sir Robert Carre.

His

His heart was set on the right object, and the bent of his study was for matter of Sanctification, both of himselfe and of his hearers, for himselfe he could professe (and oh that all Priests and Pastors could do the like!) he did I say professe to his comfort on his death bed, that he never taught any godly point, but he first wrought it on his owne heart; towards others he was a powerfull instrument to batter the kingdom of the devill, he was a downe-right Preacher and spared no sins, he made many an unconverted sinner to quake and to tremble at his discourses, as *Felix* did at *Pauls*, and cast them into a strong fit of legall humiliation; he was an instrument to pull many captives out of Satans snares, many of you can step forth and say he was my spirituall father; he had a searching Ministry to discover the hidden abominations of sin, to strengthen and increase the graces of those that did stand, to quicken those that languished; many have cause to blesse God for him, and do owe even themselves unto him, as *Philemon* did to *Paul*. Note. Philemon 19.

From this spectacle before our eyes all of us may learne something for our imitation: doth any one prophane Gods ordinances by a dissembled religion? let him forsake it, and flie from it as from a serpent, (for, I speake to the glory of Gods mercy, turning his face from *Babylon* to *Ierusalem*) so did our deceased brother, doth any one walk before God with an upright heart, let him hold out to the end, run his race and finish his course both in health and sicknesse; for so did our deceased brother.

A great man, great in worth is fallen in our Isr^{ael}, & there will be a great losse of him, his wife shall find
I 2 the

the losse of a gracious husband; his children shall find the losse of a gracious father; his sheep shall find the losse of a gracious shepheard, we of the Ministry shall find the losse of a grave, learned, & a gracious brother; the devout Christian that desires to have all his sins unbowelled and discovered, shall find the losse of a gracious soule-searching Minister, he that would have rules to avoid particular sins, and to make progresse in all vertues, shall find the losse of a copious and experienced directour; he that is wounded in conscience shall find the losse of a skilfull Surgeon, who in that art was one of a thousand to restore righteousness, the vertuous, rich, and humble, poore Christians that feared God, shall find the losse of a loving friend and a gracious supporter, those that are in wants and truly religious, shall find (to my knowledge) the losse of a liberall reliever and comforter, nay poore condemned Christians shall find the losse of a charitable instructour: and what shall I say more? the whole Land shall find the losse of a zealous pillar and of a powerfull prevailer with God for the continuance of our happinesse: so that all had cause to pray not as the dresser of the barren fig-tree, but as for a fruitfull tree, *LORD let it stand one yeare, nay many yeares longer; but the greater our losse is of him, the greater is the gaine unto himselfe, & as he is crowned with glory in heaven, so his remembrance to many of us, will be like that of Iosias to the Iewes, It is sweet as hony in all moutbes, and as musicke at a banquet of wine.*

Luke 13.8.

Eccles. 49.1.

Uses to be made
of the death of
Ministers.

This consideration may be of good use for Gods people; First that they would set a high price on good Ministers,

Ministers, and afford them a singular measure of love as to spirituall fathers, God honouring them so highly, as joyning them with himselfe as co-workers in the regeneration and salvation of his people; against whom Satan and his instruments are most enraged: towards such let the affections of Gods people be most enflamed; though their persons may be contemptible, yet in regard of their high calling as they are CHRISTs Ambassadors they are venerable, they are deare unto God; you cannot contemne nor reverence them, but this reacheth unto heaven, and in the last resolution reflects on CHRIST himselfe, CHRIST is interested both in the contempt and in the respect you shew towards them.

Secondly, it should teach them another duty, to pray heartily to God for them, that God would give his *Vrim* and his *Thummim* to his holy ones; this was the prayer of Moses for the Tribe of Levi: think of them as Saint James said of Elias, *That they are men subject to like passions that you are*; conceive us not to be of Laodicean temper, to stand in need of nothing; we are no better, nor so good as Saint Paul, and yet good Saint Paul is frequent in his exhortations to the people to pray for him; brethren we had need of your prayers, none more need then we: something it is that Saint Paul in his prayer for the Churches, useth this forme, *Grace be unto you and peace*, but when he writes to Timothy and to Titus, separated for the service of God, he prays for *Grace, Mercy, and Peace*, for them. They in speciall manner it seemes do stand in need of Gods mercy; pray for such then, and for their continuance, that they may live, be guides to

Ministers to
highly prized.

1 Thess. 5.12

13.

1 Cor. 3.9.

Luke 10. 16.

2.

Ministers to be
prayed for.

Deut. 33.8.

Iam. 5.17.

Revel. 3.17.

the blind, lights to them that sit in darkenesse, Instru-
cters of the ignorant, and by a godly life examples
to the flocke over which the LORD hath made them
Over-seers.

3.

All the good
that may be to be
reaped from Mi-
nisters.

Get now all the good you can from profitable
Ministers while you enjoy them, heare them every
LORDS day, as though it was the last day you should
heare them; whiles the yeares of plenty last, store
up with good *Ioseph* provision which may preserve
your lives if a dearth should come; like the shel-fish,
sucke in that moisture while you are in the waters,
which may preserve you on the dry land. When *Ni-
lus* over-flowed the bankes, the Egyptians were so
wise, to dig pits to retaine the water to serve their
turne, when the water of the river returned into its
channell. Doe thou so for thy soule in regard of the
waters of life, store now thy selfe with the bread of
heaven, least thou finde to thy griefe the greatnesse
of a benefit in the losse thereof: unwise they are that
know not the true worth of blessings but by wanting
them, which wisemen had rather learne by keeping
them. Oh cary thy selfe towards them as Saint *Irena-
us* did towards that blessed Martyr *Polycarpus*, ma-
ny yeares after he did keep fresh in memory the dis-
putations of *Polycarpus*, his goings out, and commings
in, his manner of life, the shape of his body, his Ser-
mons to the people, how he conversed with Saint
John the Apostle, and with others which saw the
LORD, he could recite what he reported as spoken
by them, &c. such a deepe impression in his soule
there was left many yeares after *Polycarpus* was a glo-
rious Saint in heaven; and I beleieve that this our bro-
thers

Euseb. Eccl. Hi.
4.5.18.6.

thers unaffected gravity, his wife cariage, and many of his gracious speeches are written with the pen of an adamant in some Christians which will be legible in them so long as they live.

Lastly, let us of the Clergie while we live, do all the good we can, and put forth our selves with all laboriousnesse before the day of harvest; the gifts of the Spirit are given to profit withall, God gives these ministeriall talents to this end; and let us imploy our talents to attaine this end, while we continue in this Tabernacle, let us not cease to put men in mind of their duty, as Saint Peter professed he would do; let us pity the case of all disobedient persons: let other fishers, if they thinke good, fish for riches, or for vaine applauses; but let our chiefe aime be to deliver a sinner from the pit of destruction, and rather to speake five words in compassion to save a soule; then five thousand for any sinister end whatsoever: the soule of the poorest man is very pretious, & the losse of it cannot be redeemed with a world, it is sin that loo-
seth the soule. Oh how unhappy are all sinners, how miserable! which would make Gods servants shed rivers of teares if they thought advisedly thereof, and mourne over them as our Saviour did over *Ierusalem*. Luke 19. 41. when he beheld their present security, and foresaw their future ruine, *If thou hadst knowne those things that concerne thy peace*, Matth. 23. how happy hadst thou then beene? let us then be faithfull and laborious, and so much the rather now ought we to be laborious, to make up this breach for the losse of our brother, if God enables us; the Lord himselfe is the heavenly teacher of this lesson by a just proportion

4.

Doe good while
the day last.

1 Cor. 12. 7.

1 Pet. 1. 12. 19.

Luke 19. 41.

Matth. 23.

Iosh. 1. 2. 6.

Iosh. 1. 5.

Heb. 13. 5.

Math. 26. 23.

tion in a like case. *Moses my servant is dead*, now therefore arise *Ioshuah*---be strong and of a good courage; this our brother *God's* servant is dead, let us therefore who doe by the goodnesse of *God* remaine yet alive in a better degree then formerly, be faithfull in our callings, let us be more industrious in reading, in meditating, in conscionable preaching, and in a holy walking in the feare of *God*, that so we may repaire what we may our great losse by the death of him; and truly we have great encouragements so to do: for as *God* was with *Moses*, and promised to be with *Ioshuah*, so will the same *God*, if we continue so doing, make the same word good unto us, he will be with us, *He will never leave us nor forsake us*; and when this short uncertaine, vaine and wretched life is ended, we are already assured, that every one of us shall heare to our everlasting comfort, that blessed sentence, *well done thou good and faithfull servant, thou hast beene faithfull over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord.* Which he for his mercy sake grant unto us all, *Amen.*

FINIS.





MEDITATIONES
IN DIEBUS DOMINICIS
DE VITA FUTURA, 1628.

Meditations of the life to come.



Lord, when thou created'st Man as
the last of thy noblest workes, that
thou might'st crowne him as the
end and perfection of thy worke-
manship. Thou made'st him a King at first,
gavest him rule and dominion over all the
creatures of the Earth. Thou entertained'st
him like a *Prince* by bringing him into a most
stately Pallace, covered over with a glorious
Arch, embossed with infinit studs and span-
gles of gold. Thou made'st him a royall feast
with all the varieties and dainties that were
on earth. Thou placed'st him in thy owne
Garden where all his senses were satisfied
with unutterable delights, there thou guar-
dest him with innumerable Angels & permit-
ted'st

I.

*Creation &
fall of Man.*

ted st him to walke in thy owne *Walke* as a companion for thy selfe. But that man might be taught an eternall lesson of humility, The commission of that one sinne in eating the forbidden fruit, cost him his life and the losse of all his happinesse together, and derived an everlasting curse and corruption upon all his posterity. But yet such was thy exceeding goodnesse, O God, that rather then thou would'st loose the company of so noble a creature, thou devised'st a means to redeem him, and thereby to joyne him neerer to thy selfe in more glorious mansions and farre greater pleasures, both for duration of time and extention of delight.

2.

The heavenly Ierusalem.

Heb. 12. 22.

* *Quæ Cantica? quæ organa? quæ cantilena? quæ melodix ibi sine fine decantabuntur! Sonant ibi semper melliflua hymnorum organa, suavif-*

Glorious things are spoken of thee thou *City of God*, thou *Mount Sion*, thou *Heavenly Ierusalem*, thou *City of the great King*, for by divers such names art thou called. This is the place wherein the *Ancient* of dayes hath chosen to dwell, whose most glorious presence so illighteneth that *Imperiall* scate, that the darkest corner of *Heaven* (if I may so speake of such infinite brightnesse) is farre lighter then the greatest splendour of the

Sunne

Sunne shining in his full strength. There are the innumerable company of Angels, those celestiall quires with most melodious *ayres continually lauding and praising him that sitteth upon the Throne. There are those numberlesse numbers of the spirits of just and perfect men, out of all Nations kindreds and people, standing before the Throne clothed with white robes, and palmes in their hands, giving glory, wisdom, thanksgiving, honour, power and might to God for ever and ever. When we but consider what company we shall meete with in Heaven, we neede not be curious to search after the exceeding joyes which God hath there provided for their entertainment: onely let us content our selves with what we reade in generall and be ravished in the reading of it, *That eye hath not seene, eare hath not heard, neither is the heart of man able to conceive the things which God hath prepared for those that love him.* If the onely delight wee have here be in the communion with the Saints on Earth, how shall our delight exceede in heaven, where wee shall meete with innumerable Saints that

*fima Angelorū
melodia. aug.
Man.
Revel. 7. 9, &c.*

1 Cor. 2. 9.

3.

*Beatificall
Vision.*

* *Ubi species
& visio faciei
ad faciem, ubi
plena scientia
in omnibus &
per omnia, ubi
summa Dei bo-
nitas cernitur
& lumen illu-
minans a San-
ctis glorificetur.*
Aug. Man. c. 7.
*Omnes dele-
stantur de Deo,
cujus aspectus
pulcher, facies
decora, eloquiū
dulce: de' e' sta-
bilis est ad vi-
dendum, dulcis
ad perfruen-
dū, & c. O bea-
ta visio videre
Deum in seipso,
videre in nobis
& nos in eo.*
Bern.

Medit. cap. 7.
a. a. p. u. r. o. r. a. d. u. s.

there shall beare us company for ever.

But this is not all, for that which shall there most of all delight us, shall bee the sight of God, that beatificall vision which the *Auncients* so much speake of, to wit, the beholding of God face to face. That is to say, a plaine, full and familiar revelation of himselfe to us, so much as our natures are capable of, a figurative kinde of speech taken from the direct beholding of one man by another, whereby the beauty of the face is the better discovered, and it is called the Face of God by a phrase taken from men, because the perfection of beauty in man or woman is in the Face, which chiefly delighteth the eyes, and therefore God in discovering his beauty to us termes it by his Face. Hence are those sweet descriptions by the *Bride*, of her heavenly *Bridegroom* throughout the *Canticles* by his Eyes, his Lippes, his Mouth, his Haire, his Teeth, &c. which all concur to beautifie the face of man, but yet all so farre short to represent unto us that which is signified by the Face of God, that if all the excellency of beauty in the faces of all the men and wo-
men

men in the world were united into one singular perfection: yet it would not so much as decipher unto us one ray of Gods glorious countenance that shall shine upon us in heaven. *In his presence* (saith the Psalmist) *is fulnesse of joy*; and it is the fulnesse that makes up the joy. Hence it is that in the earth the soule can have no true joy, because it can have no fulnesse, nothing in earth can fill the desires of it, for when we have heaped up never so many pleasures, never so many delights we still desire more. The reason is, the soule hath not yet attained those delights that will fill it, nor ever will, till it meete with him that fills heaven and earth, and then will it everlastingly fill it selfe. For beyond fulnes there is no appetite.

Psal. 16.

But this is not all, our delight in heaven that we shall behold, the inexpressible beauties of God issuing from his glorious countenance; but herein is the singularity of our joy, that we shall be wonderfully taken with his beauty, and our soules inwardly ravished with the things that we shall behold. Let us resume that former instance, which is the

4.

The delight of the soule in heaven.

oftnest used in Scripture to expresse the joyes of heaven, viz. of the *Bridegroom* and the *Bride*. If the *Bridegroom* appeare never so lovely in comelinesse of body and condition; never so amiable in the endowments of minde; yet if the affections of the *Bride* be not inflamed with a love of them, if she prize them not above all, if her heart be not thereby tyed to him with a constant and perpetuall tye; by how much she is deprived of these, by so much is she dispoyled of her chiefest comfort. But here is the excellency of our state in heaven, that we shall behold from the face of God most singular beauties beyond what we are able to speake or thinke. And which is more, our soules shall be continually ravisht with a delight of them; nothing shall bee able to make our joyes either to faint or to faile, for that nothing can separate betwixt God and the glorified soule, either to darken those beames of glory shining upon it, or to diminish its joyes in the fruition of them. For sinne which made all the barre betweene God and us we left behind us with our flesh, for it could not follow us
into

into heaven, and together with sinne wee parted with all our miseries, all our griefes and feares, and other calamities the wretched fruits and effects thereof, which the Scriprure tells us shall be there abolished, when it tells us *that all teares shall be wiped from our eyes.* There shall be no matter nor cause of griefe in heaven, but onely of joyes unspeakeable and glorious.

Revel. 7.17 &
21.4.

And how can those joyes bee otherwise, when God from whom they flow is infinite in power to make them so, and everlasting in goodnesse and love to them who shall bee made partakers of them. When Christ who hath purchased this glory for them, contracts with his Father that his children shall enjoy it, *Iohn 17.24. Father I will that they whom thou hast given me be with me where I am, that they may behold my glory which thou hast given me.* As we received from his fulnesse a measure of grace on earth, so shall we of an exceeding measure of glory in heaven. Wee see when the Sonne shineth how it illightneth all parts of the world on which it shineth; how light then is heaven when every part

5.
Causes of
this joy.

© civitas cele-
stis, mansio se-
cura, patria fer-
tilis & ampla
totum continens
quod delectet.
Bern. Med.

part of it is in it selfe farre brighter then the Sunne; and when God whose eyes are ten thousand times brighter then the Sun there shines in perfect glory. And therefore excellently doth that beloved Disciple describe that place, Revel. 21. ver. 23. *The City, saith he, hath no need of the Sunne (admitting it to be meant of heaven) neither of the Moon to shine in it, for the glory of God doth illighten it, and the Lambe is the light thereof.* Every Saint shall shine there like a Star, & shall contribute their light for the beautifying of that most glorious place. Oh, what light will there be in heaven when wee shall see so many Suns. Nay God would loose of the end of his creation of heaven, if the Saints did not there behold and enjoy infinite glory and delight. For he made it not for himselfe, (sith all places are alike to him who fills heaven and earth;) but therefore did hee make it with such infinite variety and perfection of beauty, that there his Saints might sit with him and sing his praises for evermore. When the soule of Saint *Austin* was carried up into the third heaven, in those his divine Me-
ditations

ditations of the joyes thereof, considering the unmixed pleasures of that place; that rest was there without labour, dignity without feare, riches without losse, health without sicknesse, abundance without want, life without death, felicity without calamity, and eternity without vanity. But when hee had further brought into his ravished mind those most melodious Ditties of the Angels, and delicious Songs of the Saints, and such other delicate Musicke that was in heaven, he breakes forth into this celestiall rapture, *O how happy should I be, if I might but beare some of those sweete Songs that are there sung in honour of the blessed Trinity, but if I might be vouchsafed to be one of those heavenly Quiristers that might sing but one song to the Lord Iesus Christ of the sweet Songs of Sion, it would be a felicitie too high for me:*

Sed & nimium felix si ego ipse meruero cantare canticū Domino Iesu Christo de dulcibus canticis Sion. Aug. Man. c. 6.

Oh who would then fasten his delights on any pleasure that can here be offered unto us, when as the greatest felicity in this world, if we should compasse Sea and Land for the obtaining of it, is but like that of the grasse, which in the morning flourisheth and

B

groweth

6.

The vanity of the pleasures of this life.

Vanity of life.

Iob 2.4.

* Vita (inquā)
mea vita fragi-
lis, vita caduca,
vita que quan-
to magis crescit
tanto magis de-
crescit quanto
magis proce-
lit, tanto magis ad
mortem accedit.

Vita fallax &
umbratica plena
lucis mortis.

Nunc gaudeo,
statim tristor:
nunc vigeo jam
infirmor, nunc
vivo statim mor-
rior, nunc felix
appareo statim
miser, nunc ri-
deo jam fleo; sic-
q̃ omnia muta-
bilitati subja-
cent, ut nihil u-
na hora in uno
statu perma-
neat. Aug. Soli-
loq cap. 2.

* Iob 7.9, 10.

Vanity of
health.

* Non est vi-
vere sed valere
vita.

groweth up, but in the evening is cut downe
and withered. Take a short survey of the
glory of all the earth, and beginne with life
it selfe the best of humane things, Skinne for
skinne and all that a man bath (saith Iob) will
he give for his life, and yet what more * fraile
and brittle! what tongue wanteth not words
to expresse the vanity of it? a dreame, a
shadow, a blast, a bubble, a wind, a vapour,
a tale, a post, a cloud (all of them phrases
and similitudes of holy writ) yet cannot
sufficiently expresse the vanity of mans life.
As the cloud is consumed (saith Iob) and va-
nisheth away, so he that goeth down to the grave
shall come up no more. He shall retorne no more
to his house, neither shall his place know him any
more.

What is said of Life may bee said of
* Health, the very perfection of life, how
vaine and fickle that is, one example in holy
writ will serve for a lively expression of the
vanity of both, in that excellent story in the
2. Booke of Kings cap. 4. set out on purpose
as it seemes to discover the vanity of all
temporall happinesse. A great noble wo-
man

man of *Skunem*, who abounding (I conceive) in many outward felicities, yet wanting a child which shee esteemed above all, refused the Kings favour in respect of this blessing. It is likely the Prophet for the kindnesse shee shewed him would have satisfied her desire in any thing, yet neither honour, nor riches, nor preferment, nor the favour of a King (which many thousands would have coveted) could content her, but shee secretly asked that question that *Abraham* asked of GOD, O LORD what wilt thou give me *Gen. 19. 21* *ifth I goe childlesse*. The Prophet graunted her a sonne, never woman bare him with more joy, when this sonne was growne up, and her joy encreased with his yeares; how quickly was this incomparable Jewell snatcht from her, *on morning he fell sicke in his bed and dyed ere noone*. All that pretinesse and beaurty that was in the child is now vanished, and all that wonderfull joy of the mother that was bound up in the life of her sonne, was now dissolved into more sadnesse and hearts grieve, then if she never had enjoyed the benefit.

7.
Vanity of
the whole
world.

What is said of life and health may be said of all things in the world besides. Love not the world (saith the Apostle) 1. John 2. v. 16, 17. nor the things in the world. And hee gives the reason by summing up the things of the world, and dividing them into 3. parts, For all that is in the world (saith he) is either the lust of the flesh, the lust of the eye, or pride of life, and then in the next words hee sheweth the vanity of them. But the world passeth away and the lust thereof, &c. But these generals will be better discerned by discovering the vanity of these 3. particulars, Beauty, Riches, Honour, being the lively characters and exact expressions of the lusts of the flesh, of the eye, and pride of life, and which are indeede the grand impostors, and bewitchers of the whole world, and oftentimes steale away the hearts of Gods owne people.

Beauty.

For Beauty wee may at once see both the power and the vanity of it, in that it inspired and beguiled the holiest, the wisest, and the strongest of men: David, Solomon, and Sampson, how deere did those delights cost them? with how many afflictions were those bitter pleasures

pleasures attended, inſomuch as it coſt the laſt his life, the other his Kingdome, and the firſt his contentment. For from that time to the houre of his death *David* was not quiet from warre, from rebellions, from treaſons, from troubles brought upon him by his owne bowels. Nay let a man behold the greateſt beauty that can poſſibly bee in the perſon of any, let the face be never ſo amiable for colour and favour, let the body bee never ſo comely for feature and ſhape, let the ſkinne be as white as the Lilly, and embroidered over with purple veines; adde to this, the moſt gracefull motion that ever was in any creature, yet were the minde of man by exemption of unruly affections, but permitted to be wiſe, and to pauſe upon this pleaſant vanity, and but conſider that if this faire body was ſmitten from God with the boyles and botches of *Iob*, what an ugly ſpectacle it would be, or what by addition of ſome little more time it will be, when it ſhall bee withered and riveled together with age, or if that be not, when it ſhall bee turned into a rotten carcaſſe. Certainly the

Pro. 31. 30.

Psal. 39. 11.

Riches.

soule of man would never rest till it had sought out a farre more glorious delight, both for the excellency of being and lastingnesse of continuance, and therefore most true is that which the wisdom of truth hath uttered, *Favour is deceitfull, beauty is vanity*; so vaine, that the least ague doth change it, a small sicknesse doth wast it, a little time doth fade it, a little sorrow doth melt and consume it. *When thou with rebukes (saith David) dost correct man for iniquity, thou makest his beauty to consume like a moth.*

For Riches, if in the obtainement of them wee doe but looke upon the ends of *Judas* and the *Rich Glutton*, it might make us very slow to covet them, much more to affect them. For besides their vanity, that they take to themselves wings and fly away, how many are the miseries that attend upon them, in the getting, keeping and parting with them? But if to these, they be gotten with an ill conscience, and enjoyed without godlinesse, they are snares and thornes, nay very plagues and Scorpions unto us; fuell to our lusts, lets to our prayers, and blocks
in

in our wayes of piety and devotion. No sin is such a canker to grace and holinesse, as is the sinne of covetousnesse, *πλησιζία* (an extraordinary desire of heaping up riches.) The Apostle Paul maketh it cleare by telling us, *Timot. cap. 6. v. 10.* That the love of money is the roote of all evill, which while some lusted after, erred from the faith and pierced themselves through with many sorrowes. No tongue can expresse a worse effect, and from that effect greater misery then Apostacy from GOD, which is usually accompanied with fearefull sorrowes if not dispaire, witnesse that lamentable story of *Francis Spira*, who from this roote of covetousnesse to continue his Offices and meanes of getting, denied the true profession of the Gospell, wherein he had greatly profited, and subscribed to Popery which formerly hee had renounced, and so fell into that intollerable misery of despaire of his owne salvation.

For Honour and Ambition, if examples do give instructions, as they then doe, when judgements are declared upon them, wee need goe no further for search of this vanity
then

Honour.

then in *Nimrod*, *Nabuchadnezzar*, *Darius*,
Alexander, *Cesar*, &c. what vast desires were
in them all for enlarging their Kingdomes,
even to the clouds, what infinite care and
paines tooke they for the compassing of
those desires to the hastning of their ends,
and wasting out their lamps of life, and yet
all their glorious Raignes are now shut up
in vanity, their remembrance is as if they
had never beene, nay let the desires of man
be filled with all the earthly glory that is to
be found in the whole world, and let his
heart cheare in it as much as may be, yet
that it might appeare to fraile man, that the
highest wordly happinesse is not exempted
from that condition of vanity, which God
and nature hath inseparably tyed to it,
some crosse or misery that the wisest man
could never foresee, shall ever attend high
place to make it irksome and uncomfortable,
if not to overthrow the horse and the
rider, and cast downe the *Ambitious* man
lower then the dust. Innumerable examples
might be produced to prove this out of Hi-
stories in all kinds: I will take but one for
all

*Summisq; ne-
gatum stare
diu: nimioque
graves sub pon-
dere lapsas.
Lucan.*

*Albani 2211 1511
in 011111 1111.
Stob.*

all out of the best of them, *The Booke of*
GOD, Haman (wee know) wanted not for
 as much honour as could be heaped upon a
 man; Prince and people were all but as in-
 struments to contribute to his happinesse:
 and yet (a wonderfull thing) the want of a
 cappe from poore *Mordecay*, whose head he
 might have taken off at his pleasure marred
 all his mirth; a silly crosse one would thinke
 to vexe a wise man, yet *GOD* put such a
 sting into it, that it did not onely quite be-
 reave this proud man of all his joy, but ne-
 ver left him till it cast him down from the top
 of all his honour so low, as that his place
 could no more be found. To proceed high-
 er, and as farre as earthly felicity can stretch
 unto, let honour and high place, and all the
 outward pompe of this world be conferred
 upon a godly man, and let this man have abi-
 lity from *GOD* to beare it, so that no whit of
*GOD*s glory be lost, nor any of *GOD*s gra-
 ces in him diminished, (which rarely hap-
 pen to high place) yet that the most glo-
 rious state of man might still bee subject to
 that vanity, which is over all created felicity,

*Ad summum
 quicquid venit
 ad exitum pro-
 pe est. Senec.*

Dan. 6. 4, 5.

Nunquam emi-
nentia invidia
carent & diffi-
cilia in perfecto
mora est Ra-
terc.

2 Sam. 14. 25.

some Envy, suspition, jealousie, disdain, &c. or other accident shall alwayes attend earthly glory, to make it miserable. A better instance cannot be given then in holy Daniel, whom when that great *Darius* had advanced (meerely for his virtues without any suing or seeking of his owne) above all the Presidents and Princes in his Kingdome; this very thing wrought such envy and disdain in the hearts of the Princes against him, that although as the Text saith, *There was neither error nor fault found in Daniel*, yet they never rested till they had cast him from the height of his happinesse to the lowest pit, even a *Denne of Lions*. To summe up all in this one period, Give me a man endowed with all the excellencies that have beene in any since the Creation; let him attaine to the Learning, wisdom, riches, and glory, of King *Salomon*, let him be as wise for counsell as *Ahitophel*, let him have the meekenesse of *Moses*, the courage of *David*, the strength of *Sampson*, the patience of *Iob*, the innocency of *Isaak*, the eloquence of *Paul*, the beauty of *Absalon*, that from top to toe had no blemish in

in him, yet what is all this but *admired vanity*? all this pompe shall not follow him to the grave, the wormes and dust shall devoure both it and him. The Prophet David ^{Psal. 46. 4.} makes this *Epitaph* for him, *His breath goeth forth, he returneth to his earth, in that very day his thoughts perish.*

How incomparably excellent then is the glory of heaven where none of these changes shall be, where shall be wonderfull advancement, but without Injustice, abundance of glory, but without Envy, infinite wealth, but without woe, admirable beauty and felicity, but without vanity or infirmity. Here shall the patient sufferings of the Saints be amply rewarded, and all the rage and spite of their enemies on earth, shall instead of doing them hurt adde much to their crowne of glory, here shall all those scoffes, those bitter gybes and jests against the purity of Gods Children, be turned with horrible amazements and terroure into the bosomes of wicked men, when they shall behold with anguish of spirit what they here jested at. That onely the pure, in ^{Matth. 5. 8.}

8.

Excellency
of Heaven.

9.
*Application
 to the soule.
 Ibi est summa
 felicitas, sum-
 ma jucunditas,
 vera libertas,
 perfecta chari-
 tas, eterna se-
 curitas & se-
 cura eternitas.
 Bern. Medit.*

Spirit shall see GOD and behold his glory.

O then my soule, sith by these few instances thou maist take a scantling of the vanity and misery of all worldly happinesse, raise up thy desires to that blessed place where is fulnesse of joy and pleasures for evermore. To him in whom is no variety nor shadow of change; to that company which everlastingly sing & are never sad. Thinke with thy selfe when thou seest and delightest in the beauty of any creature, be it wife, children, houses, lands, &c. that these are but vanities under the Sunne; to put thee in minde, that true felicities reach as high as heaven, and were they as glorious as the Sunne it selfe, yet they are not freed from clouds and darkenesse and many eclipses, which shew their emptinesse and infelicity. Nay, wee know not when we behold them in their highest perfection, whether they will not turne to bitterness at the last. *Hazael* looked amiably upon *Elizeus*, yet that good Prophet wept when he saw him, as beholding the abundance of evill which that goodly person should afterwads execute. *The eye is not satisfied*

filled with seeing, nor the eare filled with hearing, saith the wise man. The more a man covets and hunts after the things of this life, his desires are hereby more enlarged, but not his contentment, for the minde is not pleased in that it is not satisfied.

Ecclesi. 1.8.

Get thee gone then, O my soule, and fly hence to those celestiall mansions where onely thou shalt finde rest, there, there shall all thy desires be filled, there shall the presence of G O D replenish thee with unutterable delights, there onely shalt thou heare the voyce of joy and gladnesse, and sorrow and mourning shall flee away, divorce thy affections from sin and from all the pleasures of the world, though never so deare to thee, and marry them to CHRIST, thy gaine shall be great thy glory greater, even life and happinesse for evermore. Why should'st thou stay and abide any longer here amongst the enemies of thy peace, amid'st so many sorrowes and afflictions pursuing thee for thy sins? Who would not forgoe a cottage to gaine a Kingdome? who would not exchange a few fraile comforts of this life, for those permanent

10.
Conclusion.

In torrente illius voluptatis nil ultra appetet cumulata sarietas tanta erit felicitas. Bern. ibid.

Delicatus es & hic vis gaudere cum seculo & postea regnare cum Christo. Hieron. Epi. ad Heliodor.

joyes of blisse? why wilt thou any longer set-
 tle thy heart upon that which is nothing?
 what are the choicest delights here below be-
 ing rightly ballanced, other then *vanity and*
vexation of spirit. Cease then to admire any
 outward excellencies and be wholly taken
 with those resplendent beauties that are in
 the face of thy Saviour, to whom ere long
 thou shalt bee married, and partake of that
 great feast with which hee will entertaine
 thee at that wedding day. Carke and care
 onely for those durable riches that shall
 then abide with thee when thou shalt bee
 here no more. Hasten and hunt after the ho-
 nour and happinesse of the Saints; there is
 no preferment like being in heaven, possesse
 thy selfe of him who hath beene thy God
 from thy youth, who hath many a time rai-
 sed thee up with his comforts, when thou
 hast beene in the *Valley of the shadow of death*,
 who hath beene the portion of thine inheritance
 and hath maintain'd thy lot: forsake him not
 and he will bring thee to honour at the last, to
 such honours as all the glory of this world
 cannot reach unto. He that made heaven
 for

for his owne Children, can onely declare
the joyes of that place: *Returne then into thy*
rest O my soule, from which thou hast long
wandered. Bee content to part with any
thing on earth which thou canst not keepe,
to gaine every thing in heaven, which thou
canst never loose: drowne all thy delights in
those sweete contemplations of heavenly
blisse, presse hard to this marke, strive for
this victorie, fight for this Crowne, lay
hold on eternall life, and let nothing
in this world take away
thy Crowne.

*Sitiat caro mea
desideret illud
tota substantia
mea donec in-
trē in gaudium
Domini mei ibi
permanens
per secula.
Amen. Aug.
Man. cap. 36.*

FINIS.

for his own Children, can only decline
 the joy of this place: & cannot imagine
 any other home which they will
 be content to part with any
 thing on earth which they call home
 to give every thing in heaven, which they
 can never lose: & unwillingly delight in
 those sweet contemplations of heavenly
 things, which make their hearts
 this victor, & his Crown, &
 sold on earth, & let nothing
 in this world take away
 thy Crown.

FINIS.



A N

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OF THIS WHOLE BOOKE BUT

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